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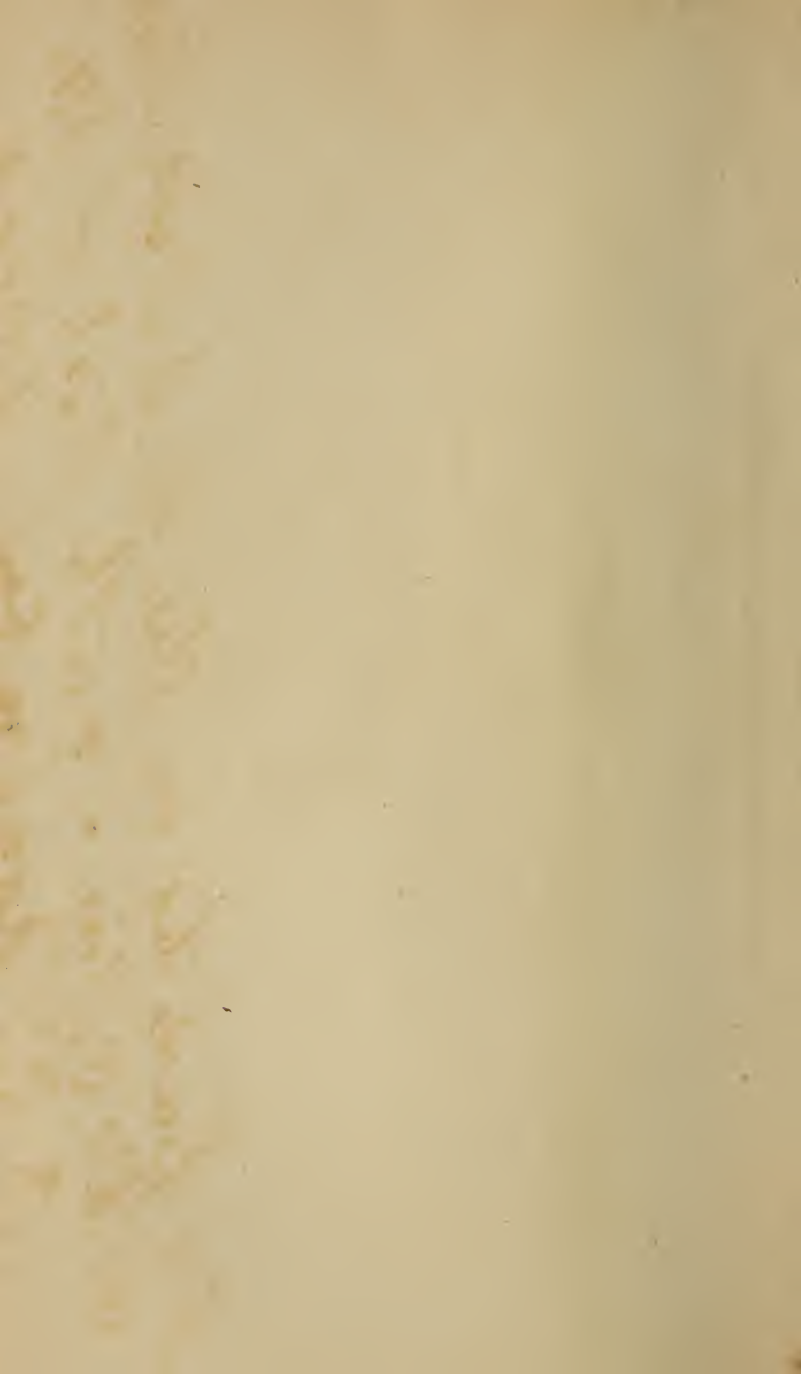
UNITED STATES OF AMERICA.











REVIEW

OF

E. F. HATFIELD'S

"UNIVERSALISM AS IT IS."

BY T. J. SAWYER.

NEW-YORK:  
P. PRICE, 130 FULTON STREET

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1841.

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TO HIS FRIEND AND BROTHER IN THE GOSPEL,

REV. S. R. SMITH,

is this little volume respectfully inscribed, as a token of long-  
cherished esteem and affection, by

THE AUTHOR.



## EPISTLE PREFATORY.

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To Rev. Edwin F. Hatfield :

Dear Sir—I can not allow the following Review of your “Universalism as it is” to go forth in its present form, without availing myself of the opportunity it offers me, to say a few words to you personally.

And first, let me thank you, in the name of the Universalist denomination, for your “Text Book”; for although you can not but know that it is far from being what it professes ; although it contains very many things which are altogether incorrect, and are adapted, however they may have been designed, to give a false impression respecting both our faith and character ; yet we are permitted to say to you as Joseph said to his brethren in Egypt, “You meant it for evil, but God meant it for good.” Your brethren, who read your work, can not but greatly suspect its truth and fairness ; at least, none can fail of doing so, except that portion of your readers, who yielded an implicit credence, a few years ago, to that disgusting humbug, the “Awful Disclosures !” Such persons, it is to be hoped, will never be damned for their “little faith.” All others, who peruse “Universalism as it is,” will be led by it to think more favorably of a cause which can be assailed, with any hope of success, only by such means and in such an unchristian spirit, as are exhibited in the work before me. Besides, you have made many references to Universalist authors, and thus given your readers a knowledge of several works of which they have hitherto been profoundly ignorant. Some of them, I know, are disposed to read for themselves rather than to rely implicitly on your representations. The result you can foresee without a spirit of prophecy. I regret, therefore, to learn that your volume meets with so slow a sale, and threatens to burden the shelves of your publisher for a long time to come. It does not speak well for the zeal, intelligence, or taste of your brethren in the faith.

In the next place, I must thank you for myself ; for the insight you

have given me into your real character and spirit. I often ask myself whether the man who wrote "Universalism as it is," is the quiet, kind-hearted and friendly class-mate of my earlier days; and I can not but inquire what it is that has wrought such a mighty change. Is it the work of religion? Then, the less of such religion the world has, the better.—But at the same time, I must thank you for the trial you have given to my christian graces. To confess the truth, there were scarcely ever so heavy drafts made upon my charity by any other person. How I have answered them, must be left for others to judge. Some of my friends, however, think I have, in several instances, been rather severe. I confess that I have used "great plainness of speech" The case seemed to me to demand it, and I have sometimes "rebuked sharply." But if I have spoken unadvisedly with my lips, I sincerely regret it, and beg your pardon. Your conscience will tell you that the truth was bad enough.

For my Review I make no apology, as I ask for it no indulgence. I do not flatter myself that you will deem it worthy of any public notice from yourself, or your friends, but should it fortunately come to such an honor, I shall read what you have to say upon it, with great care, and, I trust, candor.

In conclusion let me say, that although I entertain a very humble opinion of your creed, and its moral influences, both on yourself and your sect, I shall still be happy to see you, and will endeavor to convince you that there is a religion, which, without the fear of endless torments, teaches man to love his enemies.

May it please God to lead you to a more perfect knowledge of the truth as it is in Jesus, and make you both a better and happier man.

I am your sincere friend and well wisher,

T. J. SAWYER.



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It is perhaps due to Rev. J. M. Austin, to say that he strongly excepts to the remarks made upon his views of the origin of sin, p. 100. Though not satisfied that injustice is there done him, he is still entitled to a demurrer. See Universalist Union June 5, and August 7 and 14, 1841.

Several errors of the press have been observed, but they are generally of such a character as to be easily corrected by the reader.

## REVIEW.

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There are two questions which naturally arise in every thoughtful mind on the perusal of any book, and more especially of a theological book, whose subject gives it importance or invests it with interest: 1. *What was the author's design?* 2. *How has he accomplished it?*

These questions have urged themselves strongly upon our attention in the examination of the work which we propose to review in these pages. It is a work of confessedly an uncommon character; nay, it is unique in the history of the controversy with which it stands connected. It comes before the public with rather imposing pretensions, and is hailed with feelings of apparent triumph, and commended with great cordiality by a portion of the religious press. Its subject, besides, seems to us, as well as to its author, to be important to all, and we cannot doubt, therefore, that such as wish to make themselves acquainted with the true facts in the case, will feel gratified in being enabled to see the views not only of our author,

but also of those who chance to differ from him.

The design of our author, in the work before us, would seem to be clearly enough indicated in its title-page. It was to present the community with a picture of Universalism as it is; to make the public acquainted with the faith and opinions of Universalists, and to expose the fallacious and dangerous errors which lurk in its pretensions, or stand out boldly on its front. In such an undertaking, our author seems to have been subjected to great labor, and has found the prosecution of his work attended by circumstances peculiarly "unpleasant, and oftentimes heart-sickening." His task, too, has been performed "in the midst of other very numerous and arduous avocations;" but he has been urged forward by "a thorough conviction of the dreadful delusions of this vaunted creed, and a most ardent desire to do something to open the eyes of the community to the fallacy of this system, and the danger of listening to its syren songs." And now the work is completed, he expresses the hope that it "will be of service not only to the community at large, but to theological students, and [his] brethren in the ministry."

The considerations, which gave our author resolution to go through, with a work whose preparation seems to have cost him such a sa-

crifice of feeling, and to have broken in so seriously upon his other very numerous and arduous duties, may be still more clearly inferred from his preface. There was, as would be expected from a zealous Presbyterian, the assumption that Universalism is a most insinuating, dangerous and fatal error. But this alone would scarcely justify the production of such a volume as this, unless it were believed that this error is somewhat prevalent, and also rather prosperous withal. It is not in the nature of things, that a wise man should make war upon a cause which possesses little of the energy of life, and which is of itself faltering and dying away. But have we not heard, from the most respectable sources, again and again, that Universalism is on the decline? Nay, were not our citizens and the whole community informed, scarcely six months ago, by the *New York Evangelist*, of which our author is an editor, that Universalism was prostrated in this city? And has not that journal given repeated notices of the "waning" of our cause in very many places? Why, then, we ask, is this gigantic effort made, in the midst of such numerous and arduous other duties; and in the making of which, our sensitive author was forced to wade through so much that was "unpleasant and heart-sickening?"

To speak the truth, these popular representa-



tions of the orthodox journals setting forth the rapid decline of Universalism and its utter prostration in some of its important places, have been the fruit of criminal ignorance, or of a most melancholy perversion of known facts. And this our author is compelled virtually to acknowledge! He throws aside at once the whole tissue of misrepresentation by which the mass of his brethren have been misled, and frankly confesses that Universalism is no longer to be trifled with. While the orthodox journals have been perpetually crying "Peace, peace," and persuading their unobservant and credulous readers that Universalism was *declining*, the denomination and its faith have been rapidly spreading through the country, until now it stands, for numbers, activity and influence, the FOURTH or FIFTH denomination in the United States!! To show this, our author quotes from the Universalist Register and Companion for 1840, the summary of the statistics of the denomination for that year, as follows:

"There are in the United States alone, 1 General Convention, 12 State Conventions, 56 Associations, about 853 Societies, 512 Preachers, and 513 Meeting-houses, owned wholly or in part by Universalists. In addition to those in the United States, there are about 15 Societies, 7 preachers, and 3 or 4 Meeting-houses in the British provinces." He also adds, from

the same source, that "during the past year, no less than 59 new laborers have entered into their field of labor, of whom nine are converts from the partialist ministry; while hundreds, yea, thousands, if not tens of thousands of the partialist laity have embraced and avowed the faith of Universalism, during the past year."

After these quotations the author goes on to say, Pref. p. iv.

"It is, doubtless, the case, that this estimate makes but little allowance for societies that have ceased to be, and are among things that were. Yet, with every deduction that can be made, and that truth demands, it is still quite apparent, that hundreds of enterprising preachers, and a score of editors are constantly engaged in disseminating from the pulpit, through the press, and by every means in their power, their peculiar tenets throughout these United States. Every opportunity is watched and carefully improved to bring themselves into notice. If a paragraph appears in any periodical, reflecting in the least degree, on them or their doctrines, it is made the basis of a labored and spirited defence. If a sermon is preached in defence of the strict eternity of future punishment, it is made the occasion of a course of essays or sermons, in reply. In every possible way discussion is provoked, and the people called out to hear their claims."

It is unnecessary for us to endorse this statement of our author for the benefit of our Universalist readers; they know its substantial truth already, and have known it long; but could our voice be heard, and our words believed by our orthodox editors and people, we would suggest, that whether it be lawful to lie for the glory of God or not, experience has fully demonstrated in the case before us, that false representations do not alter facts, and that Universalism is none the less prevalent or prosperous, because they say, on the one hand, or believe, on the other, that it is prostrated or declining.

But this is not all: Universalism is not only a most insinuating and fatal heresy, and also wide spread, and zealously and perseveringly advocated and defended, but what renders the case still more alarming, is the fact, just discovered by our author, that "orthodox preachers,"—almost the sole guardians and conservators of religious truth and public morals—are, in general, profoundly ignorant or strangely misled, with respect to its true character, and have, therefore, for more than forty years, been "beating the air," or contending with a phantom of their own brain, which no one advocates or believes! This, it must be confessed, is one of the most remarkable facts that our author has presented.



It is true, that Universalists have very often had occasion to remark, that those who volunteered to assail them, were sadly ignorant of the doctrines which they undertook to refute, and were like some mentioned by an apostle, "understanding neither what they say, nor whereof they affirm." But it was hardly to be expected that this would be so frankly and fully confessed by our author. And yet he has quoted from some writer in one of our periodicals a paragraph setting forth this truth very clearly, and has himself borne testimony to its substantial verity. "It is well to learn, even from an enemy," says a Latin proverb, and we hope our author may yet learn still more, from the same source. But we must quote our author's own words on this subject. In his preface, p. v. he says :

"It is by no means uncommon for a Universalist preacher to accuse and convict one, whom he regards and treats as an opponent, of being but little acquainted with the peculiarities of the doctrine against which his labors have been directed. The author has seldom heard a sermon against Universalism, that was not based on assumptions, or directed against principles, which no well-informed Universalist at the present day admits. Such discourses, therefore, must not only be powerless, but give an opponent great advantage in reply.

“Orthodox preachers, in order to acquaint themselves with the peculiarities of the sect, have, in too many cases, contented themselves with an examination of the masterly argument of the younger Edwards against Chauncy; or the “Calvinism Improved,” of Dr. Huntington; or the writings of Winchester and Mitchell. Thus informed, they have constructed a most powerful argument, and completely overthrown the strong holds of the early advocates of this peculiar creed; and they wonder that any can hold on to a doctrine so untenable, and be Universalists still. The truth is, that not a Universalist preacher in the land, so far as the author has been able to learn, does hold on to the system thus attacked. These are not their text books. They that would know what they believe, must consult more modern writers, and gather their creed from more recent publications, and inform themselves thoroughly in regard to the latest discoveries and intrenchments of the sect, or they will labor in vain. To aid such in this investigation, the following work was undertaken.”

With all these considerations before him—the fatal nature of Universalism, its extensive prevalence and prosperity, and the lamentable and almost universal ignorance of its true form and features among those who alone of all men can check its progress—it is seen at once, that a

weight of responsibility rested upon our author to come forward, and, at the sacrifice of ease and pleasure, to lift the veil which shrouded its deformity, and present to the astonished world, "Universalism," naked and ugly, "as it is," and to give to theological students and his brethren, a "text book" of this antichristian, and fallacious, and soul-destroying system.

There is one point, however, to which we wish to call attention, and which seems to us to demand at the hand of our author some little explanation. He has suffered no opportunity to pass unimproved where he could institute a comparison between the *illiterateness* of Universalists on the one hand, and the *learning* and *wisdom* of their opposers on the other. The result of these comparisons is, that Universalists "are confessedly, with here and there an exception, illiterate in a shameful degree," while the orthodox, so called, consist of "the wise, the learned, the profound, the intelligent, and the mighty." And yet with all this learning, intelligence, profundity, and wisdom, they seem, by our author's own confession, to have allowed a most seductive and fatal system of error to grow up in their very midst; to be preached and published for forty years in their own cities, towns, and villages, and not unfrequently within a "bow shot" of their own churches and private dwellings; to draw away

the members of their own congregations and churches in great numbers, and if we mistake not, several scores of their own preachers ; and still, notwithstanding all this, we are told in 1841, by one of their number—professedly well acquainted with the facts—that hitherto they have been almost without an exception, and are at this moment *grossly ignorant* of “ Universalism as it is !”

And what is still more remarkable, is the fact, that a denomination so large as the Universalist has now become, should have been built up by men so shamefully illiterate, and ignorant, and in the midst of such a flood of learning, intelligence, and wisdom, and in spite of an organized, constant, and powerful opposition, unparalleled heretofore in the history of religion in our country ! Here are some problems which need solution.

We would respectfully inquire how such facts are to be harmonized. How are we to account for the great learning and intelligence of our orthodox neighbors, and at the same time for their total want of knowledge on a subject confessedly so important to the everlasting welfare of souls ? And how happens it that “ profound” as they are, they should here be profound only in ignorance ? Is it because Universalism is a *harmless error* ? This will not be conceded ; for it is uniformly represented by



its enemies as "the doctrine of the devil," and of course not only false as perjury, but also most pernicious in its tendencies and influence. Is it because Universalism has been *dying away*? Perhaps this may be urged. But who has believed that it was dying away? Not "orthodox preachers," certainly. Such representations were never made for them, but for others who were not so "wise, profound and intelligent." Besides, had they no eyes, nor ears? Must they believe that Universalism was declining because an orthodox editor affirmed it, and in opposition to their own senses? But perhaps this ignorance is to be ascribed to Universalists themselves, who have endeavored to keep dark, to hide their pretended light under a bushel, to screen their opinions from public notice and knowledge. If any one thinks thus, let him read again the first paragraph quoted above from our author, where he will learn that Universalists have been most industrious in endeavors to bring their doctrines before the public; that the pulpit and the press have been most zealously employed in this work, and that not an attack, direct or indirect, on Universalism, not even a paragraph in a journal reflecting on its doctrines, could escape our watchful observation, and a "labored and spirited reply." Indeed, he represents us as having taken every method "to *provoke* discussion, and to

call out the people to hear our claims." Of this, the little list of Universalist books and periodicals, which our author seems to have consulted, and which he has appended to his work, furnishes full proof; and yet this list is very imperfect, embracing scarcely a tithe of what has actually been published by us during the present century!

If "orthodox preachers," then, are ignorant of Universalism, we think it not our fault. What more could we have done? But have they taken no pains to acquaint themselves with our real views? Pains! Taken no pains? If they had not, it would be strange, indeed: for how, then, could they be so intelligent and profound? Yes, they have taken great pains. Have not many of them read "that masterly argument of the younger Edwards?" And "what further need have they of witnesses?" And even those who have not read *that*, have perhaps seen the work of some author who had read it! And was not this enough? Besides, there have been those enterprising and daring spirits who have gone out into the midst of the field of Universalist speculation and heresy, and have read Huntington's "Calvinism Improved," or "Winchester's Dialogues," and Mitchell's writings.\*

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\* This last assertion we take on the authority of our author alone. We know of but one volume written by Mr. Mitchell, and that was published so late as 1833, and to it

Such, then, has been the wide field in which "orthodox preachers," according to our author, have indulged their profundity and research in relation to Universalism ; and in this, according to the same authority, they "have contented themselves." It ought be observed, however, that for the most part they have been contented at a much cheaper rate than this, and, as was hinted above, have satisfied themselves with quotations from these authors, found elsewhere, without the useless trouble of reading for themselves. Hence we are enabled to account for many little slips and errors, such as *Huntingdon*, instead of *Huntington*, *Elkanah*, instead of *Elhanan*, *Winchester*, etc., etc.

Our author appears to entertain a rather humble estimate of this kind of preparation for a warfare with Universalism, and smiles at the wonder of his brethren, who, after discharging their match-locks, loaded with the body of Edwards, cannot conceive why it is, that Universalists still live and dare to show their heads ! They conceive that immense execution must have been done, and can no more comprehend why Universalism is not wholly exploded, than the boy, who being kicked over by his blunderbuss, supposed that his game must of course be killed, and was astonished on recovering him-

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we have never seen the slightest allusion before in any orthodox work whatever ! And if we mistake not, our author himself has never read it, and probably never even seen it.

self to find his squirrel alive, and as fearless and merry as ever. But this is not the worst of the case. Our author has come to perceive that this kind of warfare in which his brethren generally engage, is not only "powerless," incapable of injuring the cause against which it is waged, but actually exposes, if not the truth of orthodoxy, at least the wisdom and intelligence of its advocates, to suspicion and distrust. It gives "an opponent," he says "great advantage in reply."

We cannot but press the inquiry whether the acknowledged ignorance of Universalism among "orthodox preachers," is to be regarded as an instance of their wisdom, profoundness, and intelligence? And whether they have taken equal pains to make themselves acquainted with other subjects which as nearly concern them? Is it true, that in the matter of orthodox theology they follow some leader with as much fidelity, and as undoubting confidence, and as sterling, thoroughgoing perseverance, as they have followed the younger Edwards, for the last fifty years? If this be so, and we suspect that with many it is, our author has great reason to congratulate himself on their "learning," and "intelligence," and their people to confide in their teachings in other respects, who have been so trustworthy in this!

But now a new era is beginning to dawn in the



orthodox world. Our author has girded himself to the task and descended into the very abyss of Universalist heresy, and brought up and exposed to light its abominations. After floundering on for forty years, battling with they knew not what, and gaining on many a field the most astonishing, but at the same time the most imaginary and useless victories—victories which have well nigh proved their own ruin—"orthodox preachers" are now for the first time to be enlightened in the mysteries of Universalism, and fitted by "a minute acquaintance" with its peculiarities for the noble task of proving that God will not have all men to be saved, and that Jesus Christ is not, and never was expected, to be the Savior of the world! Hereafter we are to see all our arms turned back, all our fallacies exposed, all our hopes disappointed. This we are to expect, at least, *if* our author's work shall be read: but if they continue as they have done for half a century past, to oppose Universalism without knowing, or troubling themselves to inquire, what it is; if with all their learning and intelligence they are willing to "speak evil of things that they understand not," we are left to presume that our author's labors will prove in vain, and that Universalism may still outlive the danger that now threatens it! Let us hope for the best; and yet believe that the men whom we have not been able to provoke to an examination of our

doctrines, will hardly be tempted to it by the unpromising title of "Universalism as it is." This, let us tell our author is not the kind of book which his brethren wish to read, and that if any part of the title-page is to serve them as a lure, it must be his own name. If they read anything of Universalism they wish to see it only in a light *not* "as it is." Perhaps, however, our author's name will be to them the surest guaranty that in this respect their wishes will not be mocked; and if they need any further security, we will pledge ourselves that for once, they shall not be disappointed. And when they have made themselves acquainted with Universalism from the volume before us, they will perhaps be induced to pursue the same course of study, and learn Christianity from Paine's Age of Reason, or the character and history of Christ himself from *Ecce Homo*!

It must be obvious, from what has already been said, that such a work as this purports to be, may be regarded as a desideratum for the orthodox community, and also for its theological students and ministry in general. Too timid, or too indolent, to seek a knowledge of Universalism from the original sources, they need, and have long needed, a work which in a small compass should give them a tolerably comprehensive and just idea of Universalism as it is in truth. Several works approximating more or less closely

to this description, have been published by Universalists; but it seems to be a practical maxim with our opposers to suspect the orthodoxy of every one who is found studying Universalist books, or listening to Universalist preaching. To know what we believe, and on what grounds we believe it, makes no part of learning, intelligence, or profundity among them. Shut out, therefore, as our labors are from the great mass of orthodox minds, it is very desirable that some one of their own number who is qualified for the task, should undertake the work, and present to his brethren a faithful exposition of our much belied and misapprehended system. It would confer a favor on both parties, and we doubt not would receive the approbation of all candid men, which way soever their own faith might incline.

To prepare such a work would obviously require some peculiar qualifications, both of heart and mind. The author must, in the first place, clearly comprehend the extent and the difficulties of his work. It is not a task for the idle hours of a few weeks, but would demand, we suspect, the reading and observation of a year or two, if not of several years. He must be intimately acquainted with his subject, with its length and breadth, and all its various bearings. He must know what Universalists believe, and on what grounds it is believed and defended. He must know what is common among them, and what

is held only by a few individuals. He must understand what are their points of difference, and how they regard and treat them. All this, and much more of the same kind, is clearly necessary in the author, who undertakes to write "Universalism as it is." But in addition to this knowledge of his subject, a knowledge to be fully attained only by patient study, he must be possessed of at least an ordinary share of candor, perhaps we should say, of a great and uncommon degree of it. The chief aim of such a work should be to exhibit the truth, the whole truth, and nothing but the truth. It should seek no concealment, indulge in no exaggeration, admit no perversions. If Universalism is false, this seems to us one of the most effectual means of exposing and refuting it; if it is true, then it lies beyond the reach of refutation. We do not maintain that the work should be entirely free from controversy, but it is obvious that this aspect should be subordinate to its main design, and not constitute that design itself. We complain not of exposure, but of calumny; not of refutation, but of being caricatured and misrepresented.

That this work is somewhat difficult of execution is owing to no peculiarities of our condition. It is true, we avowedly tolerate a greater freedom of thought and opinion, than most denominations around us. We have no creed but the Bible, to which to bind men's consciences;



and even if we had, it may well be doubted whether it would be able to ensure an entire unity of faith. If it could do that for us, it would do more than creeds have ever done for any of our fellow men. Who does not know that Confessions of Faith are rather the Shibboleths of party, the watchwords of sects, than the symbols of the true and *living* faith of those who adopt them? In vain do men appeal to the authority of councils, or to the infallibility even of the Pope or of the church. Two persons, who think at all, can hardly be expected to think on all subjects just alike; and if two cannot, two hundred thousand, or two millions surely will not. It is useless to refer to any of the denominations around us, for proof that creeds have the power to secure uniformity in this respect. Few creeds are more circumstantial than that of the Presbyterian church, and yet, aside from the great division of Old School and New School which has split it in twain, there exists an almost endless diversity of faith among its individual members of both parties. And notwithstanding their Confession of Faith, we all know that it would be no easy task to make a faithful presentation of "*Presbyterianism as it is.*" It would require much patient study, and no common exercise of candor, even for a Presbyterian, to do full and equal justice to all concerned; and for an individual of another sect, and especially if filled

with prejudice and enmity, and partisan spirit, it might be regarded as an almost hopeless attempt! Such an individual might call his book what he pleased, but candid men of all parties would justly suspect a work produced under such circumstances.

But we must turn our attention to the second inquiry suggested at the commencement of these pages—*how has our author accomplished his design*, in the work under consideration? Before attempting to answer this question, it may be proper to ask whether our author's *avowed* object was his *real* one. Was it his design to give, as his title-page purports, a fair and faithful presentation of Universalism as it is, with a sole reference to truth, and without any wish to misrepresent or caricature it? This question, we regret to say, we cannot answer in the affirmative. The execution of the task which he assumed, furnishes no evidence of such a commendable purpose, and if we except the title of the book and the declaration of our author on the subject, we are left without the shadow of a reason to think that this constituted any part of his object.

We are aware that this opinion may seem severe, and we shall, therefore, offer some of the reasons upon which it is founded. In the first place, then, let it be observed, that while our author professes to exhibit *Universalism as it is*,

he has omitted all notice of many points of belief which have ever been regarded as essential to the integrity of our faith. To show this we remark that his work consists of twenty four chapters, of which the following are the titles. 1. Primitive Universalism. 2. Prevailing creed of Universalism. 3. Final happiness of all mankind. 4. Penalty of Sin. 5. Denial of Native Depravity. 6. No Punishment after Death. 7. Sin ceases at Death.—Death not the fruit of Sin. 8. Man has no immortal Soul. 9. No escape from Punishment. 10. Sin its own Punishment. 11. No such thing as Punishment. 12. Denial of the Atonement. 13. The sufferings of Christ not peculiar. 14. Denial of the Trinity. 15. God's favor never lost. 16. This life not probationary to another. 17. Faith not necessary to future Happiness. 18. The New Birth. 19. The Resurrection State. 20. The Day of Judgment. 21. Devil and his Angels. 22. Christians have no Ordinances. 23. Fruits of Universalism. 24. Learning of Universalist Preachers.

Now it can escape the observation of no one, even slightly acquainted with the subject, that our author has made no mention of several important doctrines held without exception by the Universalists. Of our *faith in God, in his attributes and government; in Jesus Christ, as his Son, and the Savior of the world; in the authen-*

*ticity and inspiration of the Bible*, etc. etc., our author says nothing, or what he does say is only incidental, and rather calculated to convey the idea, which he expresses clearly in the very outset, that "Universalism has but little more of Christianity than the name, is a crafty system of *covert infidelity*, and does not deserve to be ranked as a Christian denomination!" To say that this may be ascribed to ignorance, or oversight, will not avail; for the author professes to possess "a minute acquaintance" with his subject, and has moreover referred to several works which exhibit these points with great clearness; while all the writings which he claims to have examined, are avowedly conducted on an undoubting belief in the existence and perfections of God, in the mission of Jesus Christ, and the divine authority of the Sacred Scriptures!

Again, no one can fail to notice, that our author has managed to introduce in several instances, not what we believe, but precisely what we do *not* believe. For example, instead of giving our real views on the subject of human depravity, he introduces our "denial of native depravity:" and so likewise our "denial of atonement,"—"denial of the trinity," etc. etc. The want of candor manifested in this course is obvious to all. It is as if we should characterize every opinion of Presbyterians which differs from our own as a *denial* of what we regard



fundamental Christian truth ! But in the case before us, it is incomparably more pernicious, as it is calculated only to perpetuate ignorance respecting our true views, and foster prejudices which are strong enough already.

There is another remark that belongs here. Let any man with the slightest conception of order and systematic arrangement, glance for one moment at the series of subjects presented by our author, and tell us if he can perceive any thing like system or sequence here. His table of contents presents nothing but chaos, emphatically "without form and void," and "darkness," it seems to us must have rested not only on our authors work, but on his mind also. His subject must have presented itself to him without either "beginning, middle or end." But write he must and write he would, whether he comprehended his task or not. Hence it happens, that according to his representation, Universalists make "the final happiness of all mankind," the first article of their faith while as yet he leaves his readers in profound ignorance whether they believe in the Scriptures or even in a God ! And this, if our author is to be believed, is *Universalism as it is !* This is the "text-book" for "theological students" and "orthodox preachers."

Once more : it must not be overlooked that our author, unsatisfied with exhibiting what we do *not* believe, is kind enough to introduce as

another part of our faith, *his own inferences and conclusions*, from opinions which are more or less generally received among us. Take one instance, from chapters ninth, tenth, and eleventh, where he represents us as believing, first, that there is "no escape from punishment," and second that "sin is its own punishment," and lastly, which is his own well or ill-grounded *inference*, as the case may be, that there is "*no such thing as punishment!!*" To say nothing of the absurdity of charging those who believe "in no escape from punishment" with at the same, maintaining that there is "no such thing as punishment," the above is a specimen of as rank injustice as could well be committed. But our author is not easily pleased. He complains of our belief that God "will by no means clear the guilty," but will "reward every man according to his works;" and then he turns round and abuses us, because we do not believe that the divine punishments are merely vindictive, and designed only to torment, without benefitting the punished. This, according to our clear sighted author, is the same as to maintain that there is "*no such thing as punishment!*"

But this is not all. Our author goes still farther, and charges us, as a body, with believing what, we think, no individual in the denomination believes: or at least of which he has furnished not a particle of evidence! We now

allude particularly to what he lays down as our faith in relation to angels, that they are "*only our fellow men.*" The only evidence of this grave but false accusation, is, that our writers have defined the Greek word *angellos*, MESSENGER, and in some places interpreted it of *human beings*—a thing which our author either knows or ought to know, has been done by, perhaps, every commentator that ever lived!! And yet he asserts, not only without evidence, but in the very face of much plain and undeniable proof that we believe "there are no merely spiritual beings called angels, either holy or unholy."

To say that all these things are the result of ignorance, would be a reflection on our author's understanding. He cannot have read the works to which he refers, without knowing that his exhibition of Universalism is exceedingly imperfect in its design, and defective in its execution; that it is an uncandid, and, considered as a whole, a false presentation of his subject; that it exaggerates, caricatures and misrepresents our faith, and is altogether unworthy of public confidence.

We are willing to concede that our author's acquaintance with Universalism is not so intimate and "minute" as he is pleased to represent it: we see no evidences of a familiar knowledge of the controversy which has been going on in this country, for the last fifty years; but we do see traces and tokens enough that he

knew nothing or very little of it; and that the work before us is the result of a very hasty effort to which he has been urged by a malignant spirit of opposition and enmity to Universalism. The whole work was the fruit of a few weeks' labor, commenced and finished soon after the renunciation of Mr. Whittaker: and unless we are greatly deceived, owes no small portion of the quotations with which it is filled to the Universalist reading of the latter individual. That our author should have gone through with the thirty five or forty volumes to which he has referred, in the space of about four months, and "in the midst of his other very numerous and arduous avocations," and at the same time have prepared for the press the articles which compose this volume, is not so credible as to be believed without proof! We doubt whether he has ever read a tithe of the works, which he quotes. But if he had not, probably Mr. W. had, and our only surprise is that no acknowledgement is made of his very important services. "Honor to whom honor is due."

The design of the work, as that design is developed in the pages of the work itself, was not to present *Universalism as it is*, not to instruct the learned ignorance of our author's very profound and intelligent brethren, not to win back Universalists from their errors, nor to introduce them to a better mode of thinking and reading,



not to refute Universalism by sound Scriptural argument, nor yet manfully to defend the orthodox faith, which Universalism endangers, but it was simply to appeal to orthodox prejudices, to startle and alarm orthodox fears, to awaken the childish apprehensions of the ignorant and timid by misrepresenting Universalism, and thus making it to the vulgar mind a bugbear to be dreaded and shunned. Whether such a design is worthy of a truly enlightened and christian mind, we shall willingly submit to the public. That the work before us will have its readers is not a matter of doubt: and that with one class of readers it will produce the desired effect is as little to be doubted. Those who already think Universalism a damnable heresy, who would not listen for a moment to "its syren song," for fear of being convinced that it is true, and who would see it only in a false light, that they might dislike and dread it the more, will find in the work before us all that their souls desire: and such after reading and believing it, whole and entire, will lift up their hands and eyes in pious wonder and marvel, first, at the learning and profundity and wisdom of its author, and, then, at the awful ignorance and delusion of the godless, prayerless, "anti-christian" and licentious Universalists!

There is, however, another class who are not in the habit of believing because this or that man says so and so, but because they have reasons to

justify their belief: they are apt to inquire, to examine and compare, and to decide on rational grounds. Such persons will read and be profited by reading the work before us: they will see the perverse and malignant spirit of our author, and be stimulated by his abuse of Universalism and Universalist, to know more of this subject. The result cannot be doubtful: they will soon suspect the soundness of that cause which needs to resort to such measures as our author has adopted in order to secure itself, or effectually to assail another system of faith: they will learn the little value to be attached to the great professions made by some men of piety, charity and truth; and thus "the wrath of man" shall turn to the praise of God, and what our author meant for evil, shall result in good.

That our readers may form a tolerable conception of the work before us, so far as relates to its design, execution and spirit, we will present a brief synopsis of a work that *might* easily be written, to be called PRESBYTERIANISM AS IT IS. The materials for such a work should be carefully brought together from fifty or a hundred writers, no matter who or where, no matter whether Old School or New School or no School at all; no matter whether Drs. Green, Alexander, Judkin or Breckenridge; Drs. Beecher, Beman, Barnes, Lansing, Cox or Parker; President Mahan or Prof. Finney; Rev. Mr. Burchard,



Foot, Johnson or Hatfield ; no matter whether in books, periodicals or pamphlets, the learned commentary or the Oberlin Evangelist, or even the Evangelist of New York ; with name or without name, in prose or poetry ; let scraps and sentences be brought together from them all, without the slightest regard to their knowledge, standing or influence in the Presbyterian Church ; and let this mass constitute the materials for the great work. Now to present *Pesbyterianism as it is*, these materials must be duly arranged and the various opinions they express so set in order as to exhibit the subject in a clear and striking light. Of course there must be twenty or thirty articles in the creed of Presbyterians, and thus they stand :

1. That some of the human race will actually suffer endless torments.

2. The chief end of man for which he was created will never be attained.

3. Men are born totally depraved and deserving of hell-fire for ever.

4. Sin had its origin in heaven.

5. Man was created immortal, and would have lived for ever had he not sinned and died.

6. Sin possesses a self-perpetuating power and can never be destroyed.

7. There is a trinity of persons in the Godhead.

8. God does not love unrepentant sinners.

9. Christ, who also is God, loves sinners and will save as many as he can from his Father's wrath.

10. Some men and angels are elected from all eternity to endless felicity.

11. Others were passed by and foreordained to hell-torments for ever to the praise of God's glorious justice.

12. Christ died for all men.

13. Christ did not die for all men.

14. All for whom Christ died will certainly be saved.

15. Christ's dying for all men is no proof that a single soul will be saved.

16. All men can be saved if they please.

17. Sin is infinite.

18. The penalty of God's law is endless punishment.

19. Absolute certainty characterizes the divine administration—there is nothing to encourage the least hope of impunity.

20. The atonement of Christ was designed to free men from the punishment of sin.

21. The atonement is vicarious.

22. The atonement is not vicarious.

23. The soul of man is immortal.

24. The happiness or misery of man through eternity depends wholly on his present life.

25. All the elect will certainly be saved.

26. The non-elect can not be saved.

27. The devil is a mighty fallen angel.

28. All men go immediately at death to heaven or hell.

29. There will be a general future judgment.

30. Regeneration can be produced only by the irresistible influences of the Holy Spirit.

31. Some infants will be damned.
32. All infants dying in infancy will be saved.
33. The number of the elect is much less than that of the non-elect.
34. The number of those who will finally be saved will so far surpass the number of the lost that the latter will be almost forgotten.
35. Man is a free moral being.
36. Man has lost his moral freedom, and can now do nothing but sin.
37. The Lord's day is the Jewish Sabbath, transferred, and wholly changed.

Such are some of the peculiarities which are held by Presbyterians and are to be proved in the contemplated work. To these many more articles may be added, some of which are mere *inferences*, and others mere *assertions* without proof. But whatever they may be, they are to be paraded in due form, and the proofs attached, and accompanied with notes and comments containing every expression of contempt, ridicule, and astonishment, ornamented with italics, small capitals, exclamation points, and all the small arms of the printer's art. Nothing is to be too severe, too contemptuous, too insulting, to be said of Presbyterians and Presbyterianism. To abuse, misrepresent and caricature them and their faith must be the chief object of the work, and after having attained this, as far as the writer is able, let him smile and say that he "owes them not the least ill-will, or aught but love," and call his

work, " Presbyterianism as it is, or a Text Book for students in Theology, and preachers in general !! "

If any one could suppose such a work candid, just, and worthy of confidence ; if any one could believe it to be the fruit of a charitable spirit and designed to promote knowledge, virtue and good will among men, then we advise him to purchase " Universalism as it is, by Rev. E. F. Hatfield," and he will find a work which has been composed on this plan, and executed with its author's usual felicity and skill—a work which breathes his spirit, exhibits his candor and love of truth, and must, sooner or later, secure him the enviable distinction which his labors merit.

It was with the keenest satire that Le Clerc laid down the following rule for ecclesiastical historians, and which, as may easily be seen, applies with equal justice to many of those who have occasion, or make occasion when they have none, to speak of such as differ from themselves in matters of religion. " An ecclesiastical historian," says he, " ought to adhere inviolably to this maxim, that whatever is favorable to heretics is false, and whatever can be said against them is true ; while, on the other hand, all that does honor to the orthodox is unquestionable, and every thing that can do them discredit is surely a lie. He must suppress, too, with care, or at least extenuate as far as



possible, the errors and vices of those whom the orthodox are accustomed to respect, whether they know any thing about them or no ; and must exaggerate, on the contrary, the mistakes and faults of the heterodox to the utmost of his power. He must remember that any orthodox writer is a competent witness against a heretic, and is to be implicitly believed on his word ; while a heretic is never to be believed against the orthodox, and has honor enough done him in allowing him to speak against his own side or in favor of ours."

Whether our author had ever consulted these maxims, we can not pretend to say ; it is enough, however, to know that he has adopted them fully and practiced on them throughout his whole work. Our future labors will exhibit many illustrations of these remarks.

To present "Universalism as it is," our author begins by giving a very hasty and imperfect sketch of it *as it was* ; and also of three or four of its early advocates in America. Brief, however, as these notices are, he does not fail to inform his readers that Murray was guilty, at one period of his youth, of "a constant round of follies and dissipation," and that Dr. Chauncy, *forty years* before he became an advocate of Universalism, "had distinguished himself as a writer against vital religion." His crime consisted in writing a work entitled,



"Seasonable Thoughts," in which, says our author, "he endeavored to destroy the influence of Mr. Whitefield, and boldly maintained that the great revival of 1740, was a wretched excitement, fraught only with evil to the churches." This serious charge of writing against, and consequently of opposing, "vital religion," it might be well to remember, is made only a hundred years after the offence was committed, and made, too, under very different circumstances. The work now so hastily condemned was probably approved at the time of its publication by seven eighths of the clergymen, all orthodox of course, in New England. For Methodism and "revivals," let it be borne in mind, were not so fashionable a century ago, as they now are, nor were the "Pilgrim Fathers," of whom our author speaks with so much reverence, disposed to treat either with any great lenity. Be this as it may, however, poor Chauncy does not seem to have been excluded from the orthodox church for writing against "vital religion," but was made a Doctor of Divinity, and continued pastor of the First Church in Boston till the time of his death!

We mention these things merely to show the temper of our author. Had Murray become an "orthodox preacher," the sins of his youth would have been alluded to, if alluded to at all, in a very different manner, and for a different

purpose; and had Chauncy not subsequently become a Universalist, his writing the Seasonable Thoughts would have been remembered no more.

But "*Universalism*," says our author, "*is not what it was*," and "they who judge of it by the writings of either Chauncy, Huntington, Murray, or Winchester, form a very erroneous idea of the system." To reveal this important truth to his learned and intelligent brethren, after forty years of ignorance on their part, constitutes the avowed object of the author of "*Universalism as it is*," and no one certainly can doubt that it is high time this work was done. The inquisitive and comprehensive mind of the pastor of the Seventh Presbyterian Church, has made the discovery that, during the present century Universalism "*has undergone an almost constant process of transition*." And so felicitous did this thought appear that he could not refrain from recurring to it again. "I presume not to say," he adds, with the same exulting emphasis, "what these *transitionists* will yet become." There is infinite wit, it must be acknowledged, in this conceit, and well does our author merit for applying it so ingeniously. What can be more happy or more convincing indeed, than the idea that Universalism is in a "*transition-state*"?—Who can fail to see that to change one's reli-

gious opinions, (except it be to adopt modern orthodoxy,) or to believe differently from our fathers, is not merely a heinous sin, but also a thing to be made the butt of ridicule, and the subject of every witling's senseless mirth?

To confess the truth, Universalists have not been accustomed to make the opinions of any man the standard of faith. We have no Pope, to determine what we shall believe; nor have we had any Council, like that of Dort, nor any Assembly, like that of the Westminster divines, to make us a creed, nor have we had any man like Wesley to give us ecclesiastical constitutions, and mould our condition, and fortunes, and faith, for all coming time. In this respect, we are singular, and perhaps unfortunate. But while we desire to reverence all good and truth-loving minds, and to follow them so far as we can see that they follow the teachings of inspiration, we do not hesitate to avow that "the Bible is our only and sufficient rule of faith and practice." And instead of being bound to follow the early advocates of Universalism in America or elsewhere, we choose to study the Scriptures for ourselves. We say with Calvin, "What was the opinion of Jerome, I regard not; let us inquire what is truth."

But who is this sneerer at change of opinion, who makes himself merry at the thought that we are "*transitionists*," and that our doctrine

is in a *transition-state*”? One would suppose him a man who had sworn never to know or believe any thing which had not been known and believed by his church before him ; one who thinks that his creed embraces all truth, and that to swerve from it is only to fall into error. But who is he ? Who ? He is a New School Presbyterian, professing, it is true, to believe and preach the doctrines of the Presbyterian Confession of Faith, but yet known neither to believe nor preach them in fact. Professing to believe in eternal election and reprobation, he preaches that all may be saved if they choose ; acknowledging a creed that teaches foreordination, he preaches free-will ; professing to believe in a limited atonement, he proclaims a universal one ; standing pledged to a Confession which clearly implies the damnation of a large portion of infants, he maintains that all infants dying in infancy will certainly be saved. In short he is a man connected with a party which has, within the last twenty years, been sapping little by little, the foundations of the Presbyterian Church, and, by forced and false interpretations, frittering away its ancient standards, or boldly denying them, until finally it was ejected from her bosom, and now stands an outcast for heresy, from her fold !! Sneers at *transition* come from the lips of such a one with



peculiar grace. They become the author, and the school to which he belongs !

We do not speak thus because we think it a reproach to the New School men to have abandoned the peculiar dogmas of Calvinism. God forbid. That creed was formed in an iron age, and by men who thought God not merely like, but infinitely less kind-hearted and benevolent than, themselves. That age has passed away, or is rapidly passing, and it is time that the creed which it produced was gone with it, and laid in a grave from which, we devoutly pray, for the honor of God and the happiness of his creatures, there may be no resurrection. But let men be frank and honest. They need not be ashamed to think better of God than Augustine or Calvin, or any of their hearty followers ever thought. Let them not, weakly or wickedly, deem it a worse crime to differ from their church than to be hypocrites. And while they themselves are outcasts for having changed their opinions, and virtually abandoned the Confession to which they were most solemnly pledged, we would advise them to be sparing of their sneers and taunts at the "transition" of those who have never professed any man-made creed, and are bound in conscience as well as duty to adopt and follow truth, come whence and how it may. We have yet to learn that falsehood



is the less false because Calvin or any other man, or class of men, has received it and been engaged in its inculcation; or that truth is less worthy of acceptance, because it was not all known to Chauncy, Huntington, Winchester or Murray.

Our author appears to find the greatest pleasure in speaking of Universalism *as tending to infidelity*. He allows no opportunity to pass where this thought can be obtruded upon the attention of his readers. It is true the facts on which this broad charge is predicated, are extremely meagre; but what he wants in facts he is determined to make up by constant reiteration. It happened twelve or fifteen years ago that one Universalist minister, Abner Kneeland, rejected christianity, and became a follower of Robert Owen. And from that day to this, he has been a standing example to show the infidel tendency of Universalism! But how many "orthodox preachers," let us ask, have within the same period, renounced christianity? It was not our author's purpose, of course, to inform us; but had he done it, he would have discovered a still stronger tendency to infidel principles in that great party. But how happens it that while the single case of Abner Kneeland proves an infidel tendency in Universalism, the case of Wm. Whittaker, M. H. Smith, and the *six and twenty* other Universal-

ist preachers, whom our author mentions as having renounced Universalism in disgust, do not prove its *tendency to modern orthodoxy*? May we hope to see this question answered?

But our author has another proof of infidelity in Universalism. "Deists and Atheists," he tells us, "have also, of late, so extensively made common cause with Universalists—many such holding offices of trust in the societies—that they may yet become the majority"; and "soon the very name of christianity may be discarded!!"

All this is said by our conscientious author, not because he believed it, but simply for effect. He is not ignorant that there are as many infidels in orthodox societies, in proportion to their numbers, as there are in the societies of Universalists, and they hold as many offices of trust in the former as in the latter. Universalists have no sympathy with either Deism or Atheism; at the same time we do not wonder that there are many individuals who avow both.—When we remember the doctrines preached for christianity; the spirit of malignity and hatred indulged by many professed christians; the frequent departures of religious partizans from decency and truth, it should not be thought singular that some minds should be shaken for the faith, and left to grope in the dark.

But Universalism is "covert infidelity," and

Universalists are "infidels!!" Origen, we suppose then, was an *infidel*, and so were the several other fathers who believed in Universalism.—Bishop Newton was also an *infidel*, and Bishops Rust, Warburton and Hurd, and even Archbishop Tillotson, were little better. Dr. Parr was near being an infidel, and William Law, who wrote the "Serious Call," was a downright one. Dr. Hartley was an infidel also, and so was Tucker. Dr. Paley with his "Evidences of Christianity," is much suspected of infidelity, and John Locke may as well go with him; and even Bp. Butler, notwithstanding his "Analogy," can not escape just suspicion. Dr. Walker and President Forbes have little to save them from the same fate. On the Continent, Jung Stilling and Petersen were thorough-going infidels, and even Dr. Knapp, whose Lectures have been translated at Andover, stood on the brink of infidelity. Doederlein was worse still, and so was Von Coelln. Tholuck was at one time fairly lost in the current of infidelity, and is now holding on to the faith only by a straw.—As for those ignoramuses, Gesenius, Winer, De Wette, Bretschneider, Credner, and a host of others, they may be dispatched with a single word—they are all a pack of infidels together! And as to America, it would be useless to speak. True, the Universalists have written several volumes and preached much in favor of chris-

tianity, but this was merely because they are infidels. Who but infidels would write or read Pickering's "Lectures," or Williamson's "Argument," or Thayer's "Christianity vs. Infidelity," or Smith's "Causes of Infidelity removed"?

There is a kind of *practical* infidelity, we would suggest, which sometimes lurks under the loudest professions of faith. Some infidels cry "Lord, Lord!" and perhaps "tithe mint, and anise, and cummin," but they are slow to heed "the weightier matters of the law," and can not, or will not, learn to exercise common *charity*, or even to speak the *truth*! Of all infidelity this is, perhaps, the most dangerous, and we might reasonably expect that those who are most unwilling that Universalism should be true are also the most likely to indulge it.

"Universalism," says our author, "began its career with a denial of the doctrine of endless punishment. . . . Falsehood can never harmonize with truth . . . . To make the Bible teach the final happiness of all the human race, its threatenings must be silenced, or limited in their application. Every opposing doctrine must be made to bend, or be cast away. Philosophy and criticism must be called in to make the Scriptures speak, in all their parts, but one voice." Does our author think they speak in their several parts in different voices? "A



*theological system, almost entirely new*, is the product. This system of belief, now openly avowed and published to the world, bears but little resemblance to any other. It is neither Calvinism, Antinomianism, Arminianism, nor Pelagianism. With Socinianism it sympathises to some extent, but never identifies itself."

It is not a mortal sin, we hope, that Universalists have not adopted either of the one-sided and partial systems here mentioned. But if our author really thinks it so, will he be good enough to inform us what his opinion is of New School Presbyterianism, of which all that is here said of Universalism may be said with equal truth? That is neither Calvinism nor Antinomianism, nor Arminianism, nor Pelagianism, nor Wesleyanism, nor yet Socinianism, but a medley made up of something of them all.

Our author, however, seems excessively sensitive in relation to Calvin. The editor of the *Life of Murray* speaks of "Calvinism rank and impure as it came from the hands of its author." This is an offence not to be forgiven. And what was said of *Calvinism* our author very generously and justly applies to *Calvin* himself, and endeavors to convict the editor of representing Calvin as "rank and impure." Now we humbly conceive that epithets may be applied to some of Calvin's doctrines which do not belong to Calvin himself; and so did the



editor referred to actually speak. That Calvinism is "rank," and considered in a moral point of view "impure," may, we think, be believed without any great offence against truth or charity; and we are well assured that our author thinks thus as much as we. Let any man read Calvin's Institutes, and tell us candidly, if the editor spoke too harshly. Coleridge said, "Calvinism, or the belief in election, is not simply blasphemy, but the superfetation of blasphemy." Let our author settle the matter with Coleridge, or if he dislikes this, let him dispute the point with John Wesley.

But this is not all; the editor of the Life of Murray represented Calvinism as "adapted to the *unenlightened* natures of our Puritan forefathers." "Thus," says our author, "even '*the Pilgrim Fathers*,' were ignorant, superstitious and bigoted, in the estimation of this new sect." To hang innocent people for witches, is, of course, in the opinion of our author, no token of ignorance or superstition; and to disfranchise all who are not church-members; to whip Baptists, and banish Quakers, is no proof of intolerance or bigotry!! According to the same *enlightened* and *catholic* spirit, it is maintained by the New York Evangelist, of which our author is an editor, that Universalists are not entitled to their oath, and consequently should be disfranchised, and reduced, in a civil view, be-

neath the condition of a southern slave ! Let no one accuse our author of ignorance or bigotry, or indulge the idea that there is abroad in our city or the land even the slightest tendency to persecution.

But unluckily for our author, he himself is as severe upon the character of these venerated "pilgrim forefathers," as the editor of whom he complains. It is much less than a year since, when in the presence of the writer, he spoke of the Presbyterian Confession of Faith, as being the work of "mail-clad men," whom he represented as stern and little susceptible of the milder virtues and charities of the enlightened christian. Hence eternal election and reprobation, limited atonement, infant damnation, and all that class of doctrines, belonged to a by-gone age, and were unadapted to the more perfect moral and social developement of the present day. Has he changed his views since our conversation late in July 1840 ? \*

Our author is exceedingly puzzled to determine in such a way as to please himself who are Universalists. He is very desirous to make them a "motley sect," and at the same time to ascribe to them a "*system*" of faith to which they must all adhere in order to deserve the name of Universalists. This, of course, is a difficult point to manage, and with all his cleverness he is unable to avoid what seems like a palpable contradiction.

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\* See Note A.

On p. 25, he quotes a passage from the Plain Guide to Universalism, which says, "*All persons who truly believe in the eventual salvation of all mankind by the grace of the Lord Jesus Christ, are Universalists.*" This seems to be intelligible language, which even our author himself could not well misapprehend, and he, therefore, goes on to say, "Thus every variety of doctrine may find a home in this motley sect, if it be linked to the belief of Universal Salvation. To swell their number they welcome them all. They search the records of the Church from the age of the apostles, and whenever they find one expressing his doubts as to the endless duration of the punishment of the wicked, they forthwith proclaim him one of them. In this manner they endeavor to show that their sect is ancient and honorable."

Now this is partly true and partly false. We do call all Universalists who in any age of the christian church have believed in the ultimate holiness and happiness of all mankind through Jesus Christ, but our author knows that we do not proclaim those who merely express doubts of endless punishment to be Universalists.—Why then did he make such an assertion? We might as well ask why he wrote his book.

Let us now turn to the next page, only one paragraph away from the passage just quoted. Here we see him adopting an entirely different mode of representation. "None," says he,

“but those who receive the *system*, as now professed and taught, are regarded as *real* Universalists. Let this distinction be carefully marked.” But what does our author mean? On page 25 he tells us that Universalists are a “motley sect,” embracing every body that believes in universal salvation, or that *even doubts the truth of endless misery*. “They welcome them all.” Yet on page 26, he informs us, with infinite coolness, that none are regarded as *real* Universalists, i. e. by Universalists themselves, but those who embrace the *system* as now professed and taught.—Is our author beside himself, or does he suppose that “students in theology and his ministering brethren,” can comprehend such a contradiction as this?

But this is not the worst of the case ; our pure minded author not only contradicts himself, but wittingly misrepresents his authorities in order to find a voucher for doing so. He quotes the Plain Guide to Universalism again, where Mr. Whittemore has said, “There are two kinds of Universalists . . . *positive* and *negative* Universalists. . . . Negative Universalists are those who merely assent to the doctrine. . . . Now there is a wide difference between these, and those we are pleased to call *positive* Universalists. The latter embrace the doctrine with a *living* faith.—They not only believe it, but they *feel* it ; they love it ; it is the meat and drink of their souls ;



they have a constant and ever active desire that others may be brought to the knowledge of the truth ; they profess the truth openly ; they do all in their power to establish it in the world ; they love God's house ; they love the stated ministry of the word," etc. The whole passage was designed to set forth the wide difference between merely nominal and real Universalists.— Its language and meaning can not be misunderstood by the most careless reader.

Now our author exhibits the perversity of his temper by quoting only so much of the passage as relates to *negative* Universalists, and then applies it in such a manner as to make it draw a line of distinction, not between merely *nominal* Universalists and those who are *real, zealous, consistent* and *practical* ones, as Mr. Whittemore plainly meant, but between "those who receive the *system*, as now believed and taught by the leaders of the sect," and all others : i. e. between American Universalists and all the other Universalists in the world ! Here is honesty. This is the man to write "Universalism as it is" !

But why this perversion of Mr. Whittemore's language ! We confess we see no motive but simply the opportunity it afforded our author to abuse Universalists. He wanted an occasion to say that "if one of these motley religionists renounces Universalism, he and the world are at once told that he never was a Universalist, ex-



cept in name. He never received the *system* and embraced it with all his heart." The fact is, our author has been exceedingly unfortunate in the few cases in which he has stood spiritual god-father to renouncing Universalists. Out of the numerous cases of which he publicly boasts, he has never dared to name but three instances, and neither of these has tended in any degree to his glory. The last and most illustrious was that of Mr. Whittaker, who spoiled the whole affair by virtually acknowledging that he had never really believed in Universalism, but had been merely playing the gentle hypocrite for the eight years he had professed and preached it ! We acknowledge that our good-nature does not go so far in such a case as to even wish to call in question the individual's orthodox veracity. We have read many flaming accounts of converted Universalists. In many instances they themselves declare they never believed the doctrine, although they professed it : and in most other cases they show that they never knew any thing of it.

That we in America maintain that none are *real* Universalists but those who receive our *system*, is false length and breadth ; and our author knows it to be false, for he has said so himself, and sneers at the "motley sect" which embraces every variety of doctrine, and bids a welcome to all who believe in universal salvation !

Our author takes unnecessary pains to show that our views differ in many respects from those of the ancient Universalists, and also from the modern Universalists of Europe. This is as bootless a labor as it would be to prove that New School Presbyterianism is not Calvinism. And there is as much matter of reproach in one case as the other. It is generally understood that American theology is not English theology, nor German, but is in many respects peculiar. Whether it is better or worse is not a question to be discussed here, but if our author is as familiar with his profession as he ought to be, he need not be told that *evangelical* theology, as it is strangely enough called, is not the same every where. Why then does he represent it as a subject of wonder that there is what may properly be called, and that without reproach, "*American Universalism*"?

It seems to afford our author singular relief to be able to transfer, in some measure, the various epithets of contempt and scorn which his more orthodox brethren have heaped upon his head and upon his party, to Universalists. Hence he calls us the "New Lights of the world;" "the favored of heaven." "Hitherto," says he, "darkness has covered the earth, and gross darkness the people! But the Lord has arisen upon them, and his glory has been seen upon them," etc. etc. All very well we confess; and still we

can not but think that these stereotyped expressions, which have been bandied about in his own church so much for ten or fifteen years past, are rather stale, and were scarcely required in so candid and scientific a work as "The Text-Book of Modern Universalism."

But our author is greatly annoyed by the manner in which Universalists speak of the doctrine of endless torments. We have called it a "wretched hypothesis," "a doctrine, which if true would disgrace the benevolent author of our being," "ascribes a character to God which no language can express—which, indeed, for innate and unprovoked cruelty infinitely surpasses the loftiest powers of imagination," and "represents God as sustaining a character compared with which that of Nero is excellence." Now we confess that we have used such language as the above, and only regret that we have not been able to express more strongly what we feel. The dogma of endless torments is no common place theme, and he who speaks tamely upon it, either does not feel as he ought, or has no words to express what struggles within him. And it seems to us strange beyond all conception, that the advocates of this doctrine can speak upon it, maintain, defend, preach it, and above all think their families, their friends, their race, yea even themselves exposed every moment to it, and yet talk of it as calmly, as indifferently, as if it

concerned no human being, affected no interest in the universe. Whence this insensibility?— Whence but in the hardening nature of the doctrine itself?

But if any one thinks we have spoken harshly of this horrible dogma let him read the following representation of it from a devout believer both in its truth and its moral efficacy. We mean Drexelius, from whose “Considerations upon Eternity,” we here copy :

“If all the severest and most barbarous tortures, which were ever invented by the tyrants of the earth, who by anxious thought and hellish contrivance, improved and refined the art of cruelty and brought it to perfection; if these, I say, were to be heaped upon the head of one man, and he were to endure them for a hundred years, yet they would not come near the pains of the damned even for one day; *so fearful a thing it is to fall into the hands of the living God.* The quickest and sorest punishments which in all ages have been inflicted upon thieves, parricides and other malefactors, are seldom known to have lasted above three or four days, or a week at farthest; but the torments of those who lie wailing under the vengeance of a power armed with Omnipotence, are not for a year or an age, but for an interminable duration; God will always punish them, and he can never torment them enough, though their torments will endure to all *eternity.*”

Let this quotation be carefully read again; and then answer us if we deserve to be condemned for speaking honestly and strongly on the subject of endless torments. Shall we stand by and hear our heavenly Father thus calumniated, blas-



phemed, and not lift our voices in honest indignation against the foul slander? Shall we patiently hear him represented as infinitely more barbarous and cruel than all the tyrants that ever disgraced humanity? Shall we allow his enemies or his *avowed friends*, unrebuked, to hold him up as transcendantly more worthy of our detestation than all the monsters in human form, the demons of wrath, that have stalked over our earth, and filled their pathway with misery and blood? Shall we sit silently by while the tortures to be inflicted by God himself, in hell for ever, are described as surpassing, *in one day*, and in *one individual*, all that tyrants, by "anxious thought and hellish contrivance," have been able to inflict during the whole history of our race? Others may if they think it right; but for ourselves, we say, when we do, may our right hand forget her cunning, and our tongue cleave to the roof of our mouth. No, by all that is sacred and dear, we will speak on this subject as long as we can speak at all; we will maintain that God is good, the Father of the spirits of all flesh, the God of all grace, the God of Love. We will proclaim such doctrines as are inculcated in the paragraph quoted above, to be false, immoral, blasphemous. We care not who preaches them or who believes them. We take our stand upon the word of God, and fearlessly pronounce them as false as the hell of which they treat. The ad-



vocates of such dogmas may boast of their learning, their *piety*, their love ; but we advise them to learn to speak of Him who only is good, in a manner more befitting his character. What would Americans think if men were to speak of Washington as the professed ministers of Christ speak of God ? What would the affectionate child think, if he were to hear the character of his earthly *father* traduced as many habitually traduce the character of the great God and Father of us all ?

It may seem to our author bold, and wanting in modesty, for us to speak thus. Be it so.— Though we have no great confidence in ourselves, we have great confidence in God and God's truth, and we shall not hesitate to speak on this subject with boldness even in the presence of the superior learning, wisdom, and piety of self-complaisant, self-styled, but false and God-dishonoring, orthodoxy.

That "all mankind will eventually become holy and happy," is, according to our accurate and truthful author, the *first* article in the Universalist "system." "Such," says he, "is the beginning and end of all their writings." This, let us remark, is just as true as that the doctrine of endless torments is the chief article of the orthodox faith, the beginning and end of all their writings. And it furnishes a beautiful illustration of the christian candor of him with whom

we have to do, and of his moral fitness for the work of portraying "Universalism as it is." As Universalists themselves are accustomed to contemplate their own faith, the doctrine of the final salvation of all men, is the *result* of their system, the grand consummation of the divine plan, and not, as our author falsely represents it the first article of their belief. And this our author knew! Why then did he not faithfully represent the subject thus in his text-book?\*

We should naturally expect that a doctrine so important as our author represents that of universal salvation to be with us, would occupy, in no inconsiderable degree, the attention of one who should attempt to give to the world a delineation of "Universalism *as it is*." To state, what every man of common intelligence must be supposed to know already, that Universalists believe in the salvation of all mankind, is little to the purpose. The public, if it needs to be made acquainted with any thing more than it already knows, should be informed with respect

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\* "The text-book of Modern Universalism," says Mr. Hatfield, "is 'a Treatise on the Atonement,' by Hosea Bal-lou." This will certainly be news to our Universalist readers. But granting our author's statement to be true, what was the necessity for "a Text-Book of Modern Universalism," by Rev. E. F. Hatfield? It had been anticipated thirty or forty years by a work written by an acknowledged and well known Universalist, and sold at *half* the price of the "text-book" before us. But Mr. H. was not unmindful of "the recompense of reward."

to the place this doctrine occupies in our faith, the importance we attach to it, the grounds on which we predicate and defend it, etc. etc. But he who consults the "text-book" of our author, will be wholly disappointed in his reasonable expectations on this subject. Whether the pastor of the Seventh Presbyterian Church really knew nothing on the point, or whether it did not consist with his design to tell what he knew, our readers can judge as well as we. That we believe in the ultimate holiness and happiness of all mankind he has asserted, and proved most incontrovertibly, too, by the testimony of Hosea Ballou and Thomas Whittemore ! Let his readers thank him for this important information.

True, after revealing to his brethren this astonishing piece of intelligence, he adds, "at what time this anticipated result will take place, does not fully appear. All however agree in the belief that it will not be delayed beyond the resurrection. . . . But how long a time will elapse before the resurrection they do not pretend to say." Hear that, ye "students in theology," and our author's "brethren in the ministry," and wonder at the immense and "heart-sickening" labor which he must have undergone to have brought forth such marvels as these !—Should they wish any further information on the subject, they may refer to our Savior's language, Matt. xxii. 30, Luke xx. 36, and to that of

St. Paul, 1 Cor. xv. where the views of Universalists are very fully expressed.

“The reader, however,” says our author, p. 40, “who has not made himself familiar with this crafty system, will, doubtless, be ready to ask, how do these preachers dispose of the numerous passages which affirm the everlasting punishment of those who die in their sins?”—Very true : and our readers who are not familiar with our crafty author will also be ready to ask, how does he answer this question? This easy task he accomplishes with singular facility in the space of a little more than four 12mo. pages!

“In the first place, then,” says he, “they maintain that *the Old Testament says little or nothing of a future immortal state.*” This is proved by five lines from “the younger Ballou,” who says that “the future state of existence was not clearly revealed till the time of our Savior,” and that “the views which the Old Testament had afforded of this most interesting subject are faint and indistinct, like a prospect amid the obscurity of night.” The heresy, not to say infidelity, which the keen scent of our erudite author seems to detect in these lines, tempts us to quote a short paragraph from Professor Stuart’s Exegetical Essays, p. 122, who says, “that to represent the Old Testament as determining the future state either of the righteous or of the wicked with the *same clearness or fullness* as the New



Testament does, savors either of prejudice, or of an imperfect acquaintance with the Jewish sacred Records. Where is the *specific* difference between the future state of the righteous and the wicked *fully* set forth in the Hebrew Scriptures? Where are the separate abodes in *Sheol* for each, *particularly* described? I know not; nor do I believe any one can inform me. In the New Testament all is clear. 'Life and immortality are brought *to light* by the gospel.'" Let this suffice on this point. If our author wishes to dispute the question whether "the younger Ballou" misstated the fact in relation to the Old Testament we respectfully refer him to Professor Stuart, and could, if necessary, introduce to his acquaintance many other eminent orthodox authorities to the same purpose. What is unfortunate for our author is, that Prof. Stuart himself thinks the Old Testament doctrine of the future state so exceedingly *dark* that the specific difference between the condition of the righteous and the wicked is no where fully set forth, nor their separate abodes in *Sheol* particularly described.

But this is not the worst of the case. The Universalists not only agree with Prof. Stuart, and many other most eminent orthodox divines on this subject, but they also maintain that the doctrine of *future rewards and punishments*, makes no part of the Mosaic religion! The re-



sult, if this position can be sustained, is very obvious. It leaves the people of God for four thousand years without the moral doctrine of endless torments. That the Universalists entertain this view of the subject is proved by several quotations from their writers, who contend that *temporal* sanctions were the only sanctions made known to the Jews.

“ But why not quote Heb. xi. as in point ?” inquires our discriminating author. In point of *what* ? we inquire in return. Our author seems to have confounded two very different questions. Whether *the Old Testament clearly reveals a future state*, is one question, and upon this Heb. xi. has some bearing : but whether *the doctrine of future rewards and punishments is taught in the Old Testament*, is another question quite distinct from the former, and to which the chapter before referred to, does not apply at all. It is very obvious that if a future state was not clearly revealed in the Jewish Scriptures, the doctrine of future rewards and punishments could not be. At the same time, it is easy to see, that future rewards and punishments do not necessarily follow a clear revelation of a future state. The truth of the latter does not involve the truth of the former.

Altogether overlooking this rather obvious distinction our author enjoys a complete triumph over Universalists, by convicting them of great in-

consistency. "Now it happens," says he, pp. 41, 42, "very unfortunately for these innovators, that some of their most important proof texts are derived from the Old Testament, e. g. Gen. xxii. 18. To be consistent they must admit that here is no hint of future rewards, except in this world. The same must be admitted of Ps. xxii. 27, Isa. xxv. 8. Before appealing to these again, I would advise them, first to settle the question, whether or not the Old Testament sheds any light on the immortal state; and if so, how much."

Thanks, gentle brother, for this clear-sighted advice. But indulge us in two remarks. In the first place, Universalists have not been accustomed to regard Gen. xxii. 18, or any other passages of either the Old Testament or the New, as promising immortal happiness in the form of *reward* for man's good works! They have been taught to contemplate this unspeakable blessing as the pure GIFT OF GOD, and to thank him for it. They are, therefore, consistent enough to admit that in the passages referred to there is "no hint of future rewards"; and farther, if our author had known as much of Universalism as he professes to know, he would not have betrayed himself by thus attempting to involve them in the charge of inconsistency.

But secondly: We conceive that Gen. xxii. 18, may furnish very clear proof of Universalism

without our maintaining that the Old Testament clearly reveals a future state. When God said, "The seed of the woman shall bruise the serpent's head," and also when he said to Abraham, "In thy seed shall all the nations of the earth be blessed," it is not necessary to suppose that all the truth which these divine declarations really contain, and which they are now seen to contain, was fully revealed and of course clearly understood by those to whom they were made. They were the germs of all prophecy relating to the blessed Messiah; and the truth which they infolded was gradually developed, till finally, the promised seed appeared on earth. By him, in person, was life and immortality brought to light, and many mysteries, which had been hid from ages and from generations, were now fully and gloriously made known. Of the truth of this, no professed minister of Christ should need proof. We know how dull the apostles were to comprehend many things, taught as they seem to us with peculiar clearness, by the Savior himself. Is it unreasonable, then, to suppose that Adam and Abraham, and those of after-times, were in a manner incapable of fully understanding all that God's promises involved? The light of the New Testament is reflected back upon the teachings of the Old, and much that was dark under Moses and the prophets, is now radiant as the day. But be this as it may,

one fact is quite clear, viz. that "future rewards and punishments" had no place among the doctrines of the Old Testament. Or if they had, no one has hitherto succeeded in discovering them; while many of the most distinguished theologians\* have explicitly denied that they constitute any part of the sanctions of the Mosaic law, and many others express themselves in great doubt on the subject. Among the former are such names as Grotius, Episcopius, Bp. Bull, Bp. Warbuton, Dr. Campbell, Dr. Paley, the younger Arnauld, etc., while among the latter may be found Dr. Jahn, T. Hartwell Horne, Bp. Burnet, etc.—Even Prof. Stuart does not affirm any thing more than "that the Hebrews did *probably*, in some cases, connect with the use of this word (*Sheol*) the idea of misery subsequent to the death of the body." To aver more than this feebly expressed *probability*, he concedes "would be somewhat hazardous." Our readers can now judge whether "American Universalists" are sinners above all men, in maintaining, that the doctrine of a future state was not clearly revealed, and that of future rewards and punishments not revealed at all in the Old Testament. Let us pass then to the consideration of the New.

"But the New Testament," says our author, "is not liable to this objection. There, confessedly, 'life and immortality' are brought to light." Here our author again quotes eight lines from

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\* See Note B.



“the younger Ballou,” who says that “most of it (the N. Test.) was written under the very shadow of an impending judgment, which was about to sweep the holy city, the Mosaic system of worship, and a large part of the Jewish nation from the face of the earth, and to scatter the broken remnant in everlasting dispersion”; and suggests that, “a recollection of these facts will prepare the reader to trace the reference of many passages in the gospels and epistles, which would otherwise be dark and perplexing.”

Upon this our candid author exclaims, “Who can not see, in the light of this new luminary, that every threatening in the New Testament which seems to look to a future world, must have had its fulfilment in the destruction of Jerusalem? These new interpreters affirm it, and it would be very impolite to call in question their infallibility.” The candor of these remarks, and the clear exposition of the Universalist method of interpreting certain passages of Scripture, which they furnish, can not but commend themselves to attention and favor. But is it then a matter of no consequence with our author, under what circumstances an ancient writing, which is to be interpreted, was composed? Is this one of the rules which he was taught at Andover?—That the foretold destruction of Jerusalem, foretold by the Savior himself as an event which was to transpire during the generation in which



he lived, and to be accompanied with scenes of suffering and wretchedness unparalleled in the annals of the world,—an event the mere thought of which made the Son of God weep like a child—that such a destruction, so wide-spread, so almost total, in which the christians were in so many ways interested, should have frequently engaged the thoughts of the early ministers of Christ, and found its place in their writings, in warnings, exhortations, etc. can seem singular to no one, we should hope, but our author. If Universalists misinterpret the Scriptures from the consideration of such facts as this, there is certainly “learning and intelligence” enough among their opposers to correct and refute them. Our author, however, seems fully to understand, that it is much easier to *laugh down* such interpretations, or at least to make the attempt, than like a scholar and christian to expose the falsity of the principle on which they rest, or the errors which they involve. The latter he knows he can not do; the former, it requires neither learning nor candor to try.

But our author is not yet fully satisfied. He is exceedingly anxious to convict Universalists of denying the authority of some part of the Scriptures, and he fixes upon the Apocalypse for this commendable purpose. To this end he proves us guilty of having said that, “it may well be doubted if any part of the Apocalypse relates to

the future and eternal world"—a remark founded on such mean authority as Eichhorn, Hug, Prof. Stuart and Dr. Ed. Robinson ; that some of us have been bad enough to confess, with such men as Dr. Whitby, Dr. Adam Clarke and many others,\* that to us the book is *obscure* and "we do not understand it"; and that in the present state of its interpretation we do not think it should be urged with great confidence in the establishment of such a doctrine as that of endless misery ; and finally that one man in the denomination agrees with Dr. Lardner in thinking that "it ought not to be brought forward as sufficient authority to establish any doctrine." Besides these very grave charges our author insinuates that we are guilty of heresy in believing with such names as Grotius, Dr. Hammond, Sir I. Newton, Bp. Newton, Wetstein, Eichhorn, Prof. Stuart and Dr. Ed. Robinson that the Apocalypse was written before the destruction of Jerusalem ! Whether our author exhibits the more malice or ignorance in all this we shall leave our readers to judge ; but after such a catalogue of sins charged home upon the Universalists, it is a specimen of his christian charity to indulge in such gentle and just remarks as the following : "The easiest way to dispose of some of its fearful language is undoubtedly to deny its authori-

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\* Scaliger said that "Calvin was wise because he did not write upon the Revelation."

ty." And he goes on to speak of our "throwing away the Old Testament"; of our believing that "the Apocalypse is no authority at all," and our regarding the Bible as, "at best, a mere Jewish affair, of but little use to the world since the end of the Hebrew commonwealth, save as a history of interesting events," and closes his tirade by inquiring what we can deserve at the hands of our race but

"The praises of the libertine confessed,  
The worst of men, and curses of the best!"

Upon such a graceless procedure we shall offer no remarks. To call it mean, base, contemptible, beneath the dignity of any man, but the professed falsifier and blackguard, would but feebly express the despicable character of so perverse and wicked a misrepresentation. Mr. Hatfield knows that the whole idea which his language was designed to convey is false, length and breadth. He knows that we neither throw away the Old Testament nor deny the authority of the Apocalypse. We adopt the Scripture canon as it is maintained by the most learned and valuable orthodox authorities. That the Old Testament does not make a clear revelation of the future state, and that it contains no hint of future rewards and punishments is not our fault, if it be a fault at all. Nor can we now prevent the Apocalypse from having been written before Jerusalem was destroyed by the

Romans, nor even from being obscure and of doubtful interpretation! In like manner it is not in our power to make "the numerous passages" in the New Testament, of which our author speaks, teach the doctrine of endless torments! They seem to have been employed for a very different purpose by Him who first uttered them and gave them their meaning. It is not our business to make the Bible something else than what it is, but we shall have done our duty when, by patient and prayerful study, we understand its doctrines, and live in accordance with its requirements and spirit. And we can not but recommend certain parts of its divine teachings to the renewed consideration of our author. It contains many excellent lessons on the subject of speaking the truth, which we fear he has sadly neglected, and the influence of which neglect has almost utterly destroyed the value of his "Text-Book of Modern Universalism."

We now pass to consider what our author says of the *penalty of sin*—a subject that vitally affects the whole controversy between us and our opposers. He correctly states our views on this point, so far as our denial of an *infinite* penalty is concerned, and so far as we maintain that the penalty is and must be *limited*. Nor does he very manfully attempt a refutation of our views, or a defence of church orthodoxy —



The method he adopts is a much easier one. He arrays us in opposition to the belief of all past times, and with a few contemptuous exclamations leaves us to the condemnation of those for whom he wrote !

“ The attempt,” he says, “ is made unblushingly to unsettle the foundations of ages. Every scheme of doctrine, heretofore received as taught in the Bible, both conceded and was based on, the supposition or belief that endless punishment was the proper penalty of transgression.” Let us for a moment allow all this, and would it necessarily follow that Universalism is, in this respect, false ? Must an opinion that has been generally adopted for ages be true ? Or ought a man to blush for calling in question what others have commonly believed ? But suppose for a moment that this time-worn and venerable opinion is *false, absurd* ; and that our fathers believed it, not because they perceived or could establish its truth, but because their fathers had believed it before them. Does it become our duty to hand down the falsehood to posterity ? This may be in accordance with Old Schoolism which is pledged to see all things with the eyes of past generations ; but our author, we are sure, would not maintain such a principle. Besides, if we are to adopt it, will he allow us to inquire how we differ from the most ignorant Catholic in the land, and of what possible utility

the Bible can be to any man who thus acts. We are in such a case thrown entirely on the authority of tradition to the total exclusion of the word of God. However our author may regard the subject, we confess that we do not see the reasonableness of believing a falsehood, or adopting an error, merely because it has been generally believed and adopted ; and if there be any one to blush in this case we are of opinion it is he who thinks it a crime to dissent from an old and worm-eaten error.

But does our author discriminate clearly in his representation of this subject. He who maintains that "endless punishment is the proper penalty of transgression," adopts the principle that every sin, however small comparatively, is still to be punished endlessly with all the horrible tortures of hell!! This was the old doctrine. It is found in the Westminster Confession, in the Saybrook Platform, and the Confession of the Presbyterian Church. It was formerly defended in this mathematical way. God is infinite ; God's law therefore must be an infinite law ; and none but an infinite penalty can sustain a law that is infinite ; but what can save a transgressor from suffering an infinite penalty but an infinite atonement ? and who can make an infinite atonement but God ? Therefore Jesus Christ is the Supreme God. This constituted the whole cycle of old ortho-

doxy. But as our author says, "the attempt is unblushingly made to unsettle the foundations of ages!" Men in modern times have grown sceptical in respect to this chain of infinities; they have doubted whether the divine law given to man is necessarily infinite, simply because God ordained it. But if the law is not infinite, can we suppose a violation of it to be so?

Be this as it may, our author cannot be ignorant that the doctrine of endless misery is now maintained on grounds widely different from those of old. Men will suffer such a punishment, it is said, not because sin is *infinite*, but because they will continue to *sin* forever. It is thus President Dwight reasons. "God may justly punish sin," he says, "so long as it exists, and it may exist forever. He who sins through this life, may evidently sin through another such period, and another, and another, without end." In the same way does Dr. Beecher, and Dr. Parker, and Dr. Brownlee, and the American Tract Society speak. They all defend endless punishment not on the ground that one sin deserves such a doom, but that the sinner can be justly punished because he will sin on world without end. And what is more to our purpose, our author himself believes the same thing, takes the same view, unless we have misunderstood him! Dr. Beecher, once spoke in a sermon against Universalism in this manner:

“ The Bible says not a word about punishing men forever for the evils of this life.”

Now these are the views of Universalists. They say in the language of Tract No. 224— “ Sinners will deserve to be punished as long as they continue to sin.” And so generally do our orthodox opposers agree with us on this subject, that the controversy between us commonly turns, not on the question whether sin deserves an endless punishment, that is, whether one single offence of the least malignant character that we can conceive, will call down the wrath of God forever, but whether man will actually continue to sin, and therefore deserve punishment forever.

This distinction is so manifest, that we cannot but express our surprise that our intelligent and learned author should not have perceived it. As it is, his condemnation of Universalists unfortunately falls equally upon many of the best divines in our country, and what is peculiarly unhappy, upon himself also ! He no more believes that sin is an *infinite* evil, or that it deserves an *unlimited* punishment than we do. True, he carps much at our thinking that endless misery, as the penalty of God’s law, is *unreasonable*, and sneers, as is his custom, at our want of modesty, and our presumption in expressing our thorough convictions on the subject. All this is in perfect keeping with our



author's character, and with the school of which he is such an ornament. For while he convicts us of the greatest presumption and want of modesty, "shamefully illiterate" as we are, he constantly holds himself up as the master of reason and Scripture, who is privileged to indulge in the most unsparing condemnation, ridicule, and abuse of those who are so unfortunate as to differ from him.

By what process of transition our erudite and thoughtful author passes from the consideration of the *penalty of sin* to an exposition of our views respecting *God's gifts and calling*, we confess ourselves unable to perceive. But charging us over and over with making sin "a very trifling evil," he goes on to say, that "it follows of course from this view of the penalty of sin, or the curse of the law, that eternal life, or endless happiness, never has been forfeited by sin. No amount of guilt can deprive a human being of this inheritance."

It is somewhat difficult, we confess to understand the sequence of this course of argument, but supposing it to be clear to those who rank among "the intelligent and the learned," we remark, that it is still more difficult to comprehend how one can forfeit an inheritance that he never possessed. For our clear-sighted author goes on in the next paragraph to say, "It will doubtless occur to the reader that the Savior

addressed his hearers in a manner that seemed to imply that they were destitute of any good hope of eternal life. Nothing was more frequently on his lips than the *offer of everlasting life* to those who would become his followers. Nicodemus was told that 'whosoever believeth in him should not perish, but have everlasting life,' i. e. should have this everlasting life as a reward of his faith."

It will be acknowledged that the terms offered by the Savior in this proposed bargain, were very generous. No one could ask a better compensation for so moderate a service. Now this *offer*, as our author calls it, is a very clear proof of the heresy of Universalism. "For," says he, "how could the Savior make such an offer and propose it as a reward of his service, if those to whom he spoke were already possessed of endless happiness, or if they had never forfeited it by sin? That this eternal life had been forfeited, appears to have been the understanding of those who heard him. The young ruler asked, 'Good Master! what shall I do that I may inherit (procure) eternal life?'"

All this is, no doubt, very clear and conclusive; and yet, owing perhaps to our *illiterateness*, we must confess, that we have not so "learned Christ." We read that we are not saved by works, lest men should boast, but by the grace of God. But, according to our author, Moses

*offered* everlasting life, as truly as our Savior, and on precisely the same terms. "If thou wilt enter into life," said our Lord, "keep the commandments." This circumstance might lead any one but the pastor of the Seventh Presbyterian Church to suspect that our Savior was speaking, not of immortal blessedness, but of the "life" which Moses had set before the people of Israel, and which they were to possess while they obeyed his laws.

Our author makes himself merry at the wonderful simplicity of the Universalist scheme, which does not admit the existence of an infinite penalty, and he cannot suppress his astonishment that the *angels* are said to desire to look into it. But his own plan of salvation is far more simple than ours. It is a very business-like transaction, understood by all men—so much for so much. If men will do a certain amount of *service* for God, God will *pay* them so and so, according to contract! The object of our Savior's mission was to make this offer! And so the Jews understood the business. Hence the young ruler come to Jesus to inquire into the terms of salvation which he was proposing to the world. He wished to know how much he must do to "*procure*" eternal life!

But will our author inform us whether this is Presbyterianism, and if so, in what part of the Confession of Faith we may find it taught?—

Where has Calvin exhibited such a simple scheme of salvation? We have never met with it in his writings. Nay, where is it presented in the Bible? The Pastor of the Seventh Presbyterian Church affirms that "nothing was more frequently on the Savior's lips." Will he refer to the passages where Christ makes an offer of immortal felicity as the *reward* for our *services* here in this world?

But does our author, then, deny that salvation is by *grace*? So we should be justified in inferring; for the apostle teaches, too plainly to be misunderstood, that "if it be by *grace*, then it is no more of *works*, and if by works then it is no more of *grace*," and in another passage that "to him that worketh is the reward not reckoned of *grace*, but of debt." It is very obvious, therefore, that however heretical Universalists may be, our author stands in direct opposition to St. Paul.

If our author demurs to this conclusion, and maintains that we are saved by grace, then it is a problem for him to solve how this salvation can be forfeited. The shallow scheme which he seems to have adopted, goes on this hypothesis, that man was created the heir of everlasting life or endless happiness, but by Adam's sin this was forfeited. Or in the words of that veracious writer, the author of the Wisdom of Solomon, "God made man immortal and the



image of his own eternity, but by the envy of the devil death came into the world." Now if man was made immortal, it would gratify us much to know by what process he could become mortal. This our author does not stop to explain. In the higher light of his "learning and intelligence," it is probably as clear as day.—But when Adam destroyed the immortality that God had bestowed on him, he involved his whole posterity in the condemnation. Hence, says our author, "If, now, those who obtain eternal life through Christ, would but for him have been destitute of it—and nothing is more clearly taught in the Bible—it follows inevitably that their portion would have been *eternal death*; and that this is the portion of all by nature; eternal life is equivalent to endless bliss, and consequently eternal death can mean nothing more nor less than endless misery. But if man 'never was exposed to any such calamity,' how could the Redeemer promise to save men from it by the gift of endless life?"

True: but where does he *promise* to save men from *endless misery*? We have read the New Testament with some care, and have never yet found any such promise; our author would, therefore, confer a great favor by referring us to those passages of Scripture which contain this promise.

Our author should know, that it yet remains

to be proved that man was created immortal and put in possession of "endless bliss." When this is once done, it will be time enough to discuss the question whether such an inheritance has been forfeited. As we read and understand the Bible, eternal life, or "endless bliss," as our author calls it, is given to man by the grace of God through Jesus Christ. It had never been forfeited, for the simple reason, that it had never been possessed. Man had sinned and come short of the glory of God, and yet the changeless love of the Father regarded him with infinite compassion, and the blessed Son was sent forth, not to make *offers* of reconciliation, and to *promise* everlasting life as a *reward* of *human works*, but to manifest THE GRACE of God, to commend God's love to sinners, and to bring life and immortality to light. God loved the world, though sinful, and it was this love that prompted the plan of saving man from his sins—not, as our author talks, from eternal death—and of opening before him an immortality in which he might attain the true end of his being, which, as our author's catechism should have taught him before this, is "*to glorify God and enjoy him for ever.*" Whether this gift of God depends on man, whether man can obtain it by his good works, or forfeit it by neglect or disobedience, ought not to be a question with a professed disciple of Calvin, or a son of the Presby-

terian Church! That men can and do disbelieve the grace of God and the gift of that grace, is very true. But is it a fact that our disbelieving the goodness of God, either makes God evil, or causes him to cease to be good? This will hardly be pretended by any man in the possession of his faculties. Let it be supposed, then, that God has given man eternal life in Jesus Christ, and is it to be presumed that this act of God, which is represented as having been done before the foundation of the world, is still made to depend for its *reality* and *efficacy* on man himself? But what is more, this very grace is made the *object* of human faith. Now according to our author there is no such object in the gospel. God has done nothing, Christ has done nothing, but simply to make an *offer of everlasting life*. If men will accept this offer they will be saved; if not, they are consigned to hell-fire for ever. It was not thus that Christ taught, and the apostles preached. Their doctrine was, that LIGHT *had come into the world*, not a mere *offer* of light; that God hath given us eternal life and this life is in his Son. If men love darkness, they shall suffer condemnation, because they do not believe the love that God hath to them. If they will not receive the testimony of God, if they reject the record that God gave of his Son, they make God a liar, i. e. they think of him and represent him as not be-

ing what he is, as not having done what he has. What then, shall their unbelief make the faithfulness of God of none effect? God forbid.—No, they may deny him, but he can not deny himself. That he has given to man eternal life, and that this life is in his Son, is still true and will remain true to all eternity. To suppose that man can forfeit a life thus given and secured, is but to suppose that he can thwart the most gracious plans of Jehovah, and defeat the highest purposes of his love for ever : a supposition which no christian should feel at liberty to make, and which the Scriptures plainly forbid.

“It is manifest, that it must be admitted,” says our author, “that the penalty of sin from which Christ came to save men, was endless misery, unless it can be shown that ‘everlasting life’ is not endless life. But what is too hard for a Universalist?” Here our author is laboring under two trifling calamities ; a gross assumption which is quite incapable of the slightest proof, and an egregious fallacy. The fallacy consists in maintaining that if Christ has revealed, or if God has given to man, endless life, man must have been liable before to endless misery : which is just as true as that John Tyler, if, by the good will of the people, he has been raised to the highest station in the country, must have been before, the most ab-



ject slave, or the most degraded and criminal state-prisoner in the Union !! The logic in one case is of the same kind as in the other, and the conclusions are equally groundless and absurd. Is it not possible for our author to conceive of God giving endless life to any but beings whom he ought in justice to torment, world without end ? He should, at least, be aware that while "life and immortality are brought to light by the gospel," it is very far from being clearly revealed that endless misery makes any part of the divine plan.

But did not Christ come to save men from the penalty of sin ? So says our author, and so thousands, as wise as he, have said before him. But is it true ? Where is the authority for such an assertion ? Not in the Bible, certainly.—That says not a word, drops not a lisp, of such an object in the Savior's mission. The Bible teaches constantly, and in the most explicit terms, that God rewards every man according to his works ; how then can he approve of any means to screen men from such an equitable reward ?

But further ; the object of our Savior's mission is distinctly stated to be, not to save man from the *penalty* of sin, but from *sin* itself.—"Thou shalt call his name Jesus, for he shall save his people from their sins." So the apostle speaks of his redeeming them from their in-

iquities. This is the uniform language of Scripture ; and besides, we have the declaration of God himself that he “ will by no means clear the guilty,” but that “ he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.” With such truths as these our author’s assumption can never be harmonized. It stands out by itself, or rather stands connected with a man-made creed, which is opposed to the teachings and spirit of the Scriptures.

After these remarks we might pass all that our author has said of Universalists denying “ that the phrase ‘ everlasting’ or ‘ eternal life’ relates to another world.” But we must be indulged in a few observations. That the phrase in question does always mean what is synonymous to “ life and immortality,” can, we think, be maintained by no one who will properly consider the passages where it occurs ; but that it is sometimes employed in that signification appears quite probable. It is used in several instances to indicate something already possessed. The believer in the gospel is affirmed to *have* everlasting life, and the terms employed by the sacred writers to express this truth, are such as convey the idea of *present possession*. He is represented as being “ passed from death unto life.” In such cases, it must be a very forced and unnatural interpretation which makes ‘ ev-

erlasting life' to mean "life and immortality." In other cases everlasting life is mentioned as connected with the kingdom of heaven, or the Messiah's kingdom, and as one of its peculiar blessings, but then as something to be possessed and enjoyed here in this world. He who is resolved on believing that the word *everlasting* is properly and always equivalent to *endless*, and who can shut his eyes to a large class of facts hinted at above, can no doubt talk as does our author, and find learned merriment in the thought of Universalist ignorance and error.

"There are," he says, "forty passages in the New Testament where this phrase is used. And these have usually been regarded as proof texts for the hope of heaven after death. In no other passages is the doctrine of endless blessedness more clearly taught. Take these away, and what remains? What else can endure the torture of this unsparing criticism?" All this sounds very well for assertion; but does our author himself believe what he asserts? Is it a fact that "the doctrine of endless blessedness" is no where taught more clearly in the New Testament than in the phrase "everlasting life?" St. Paul, in 1 Cor. xv. has treated at some length on the resurrection-state and yet he has not once used this favorite expression. Was the apostle aware what a proof-text of endless blessedness he had omitted in

this very important discourse ? Or did he flatter himself that he had used others that expressed his views with sufficient clearness and strength ? Whatever the author may think on the subject, it is a fact that the inspired writers found no difficulty in setting forth, without the aid of this phrase, the truths of revelation, with respect to a future state, and that were the forty instances in which it occurs "taken away," the doctrine of endless blessedness would still stand on the firmest and most unquestionable basis. When the apostle teaches that this corruptible must put on incorruption, and this mortal must put on immortality, and that death shall be swallowed up in victory, and the question triumphantly asked, and sounded through the universe of God, "O, death, where is thy sting ? O, grave, where is thy victory ?" we can not but think that he expressed the "endless blessedness" of the future state more strongly than a hundred repetitions of the phrase, "everlasting life," could have made it.

Our author begins his next chapter, p. 61, with the following very reasonable observations. "The penalty of a law should manifestly bear some proportion to the evil of transgression. If sin be an evil of infinite magnitude, it can not be unjust for God to attach to his law the penalty of endless misery. But the Universalist denies that the penalty of the divine law is



misery without end. He must, therefore, show that sin is not as great an evil, as it has been commonly supposed, and that mankind deserve not an unlimited punishment."

Here is good common sense; although our author very adroitly throws upon the Universalist the burden of disproving an orthodox assumption! It would be better, we suspect, for the advocate of *infinite sin* to establish that doctrine if possible; for if he fails in this the views of the Universalist on the subject are necessarily true. Sin is either *finite* or *infinite*, and he who maintains that it is infinite should be well assured of the ground on which he stands. To stimulate our author to some inquiries on this subject we will now say, that if he can prove that sin is an evil of infinite magnitude, we, and the whole body of Universalists will abandon our system at once. We will stake the whole controversy on this single point. And it may not be out of place to say, in case he succeeds in convincing us here, we shall not only embrace the leading dogmas of orthodoxy, but go beyond many of its doctrines, and carry out the principle thus adopted to its legitimate results. We will maintain, first, not only that endless misery is the penalty of the divine law, but that the punishment involved in this penalty is *infinite in degree*, as well as *duration*. It is obvious that punishment merely

endless, may still be limited in its severity, and consequently fall infinitely short of being proportioned to a sin of infinite magnitude. The punishment of hell, then, must be infinitely severe, as well as infinitely protracted. We recommend this point to the particular attention of our author.

But, secondly, we shall maintain, when thus convinced that sin is infinite, that the gospel of Jesus Christ is a fable, since it professes what is in the nature of things utterly impossible, and therefore absurd. The great doctrine of the gospel is that Christ came to *put away sin* by the sacrifice of himself. He was proclaimed the Lamb of God that *taketh away the sin* of the world. Now if sin is infinite these great doctrines of the gospel are false ; because, even if we concede that Christ is the infinite God, it is still true that sin is likewise infinite, and we hold it to be a clear truth that one infinite can never put away another. We have then just as much reason to believe that sin will put away God, as that God will put away sin. The truth is, two infinites thus in conflict with each other, must remain in conflict through eternity, and no mastery is possible on either side, simply because they are equally infinite. Hence St. Paul is at once convicted of folly, or falsehood, for he has asserted that, "where sin abounded grace did much more abound." Now it is obvious

that if sin is infinite, grace can be no more, and to assert that the latter *superabounds*, is to assert what is untrue. So when St. John assures his brethren that "*greater* is he that is in you, than he that is in them," viz. the world, he utters what is inconsistent with truth ; and when he declares that, "for this purpose the Son of God was manifested that he might destroy the works of the devil ;" and when the author of the Hebrews still more boldly affirms that Christ "died that through death he might destroy him that had the power of death, that is the devil," they both testified to what is impossible and absurd. Nay the whole scheme of the gospel, is, on this hypothesis, Quixotic in the extreme, since it is the attempt of God, who is but infinite, to destroy sin, which is infinite also !

But this is not all. We shall further maintain that the grand doctrine of Revelation, that there is but one God, "of whom, and through whom, and to whom are all things," is also false. If sin is an evil of infinite magnitude, it must obviously rest at last on an infinite ground, and that ground, be it man or the devil, must be God ; that is, an infinite self subsistent being. Hence, instead of one Supreme God, we shall have two co-eternal and co-equal Gods, the moral opposites of each other, and who must therefore be in eternal conflict. It is not the Bible, then, but the Zendavesta, the religious system of Zoroas-

ter, which is true. With such a system the doctrine of endless misery will stand in perfect harmony. That God can not do his own will, can no longer seem unaccountable, for he is met at every turn by a being as mighty as himself, and an eternal foe to all good!!

But we have not time fully to develop all the logical consequences which will follow upon the establishment of this simple doctrine, the infinity of sin. Those already suggested are sufficient, we trust, to indicate very clearly the system to which it belongs. It has no connexion with the religion of Moses or of Jesus.

Our author spends no time to prove this important doctrine. His purpose is attained when he has exhibited 'Universalism as it is,' and shown that it denies sin to be infinite, and maintains that it is, on the contrary, finite and limited.—Still he seems to stake the interests of his cause upon the doctrine in question, and virtually to concede that if sin is not infinite, the doctrine of endless misery is indefensible. He does indeed glance at one of the old proof-texts, Job xxii. 5. "Is not thy wickedness great, and thine *iniquities infinite?*" and says that Mr. Ballou "thinks these words not worthy of attention, because they 'are neither the words of God, nor of one whom he approved.'" From this, one is left to infer that, in the opinion of our author, the passage does furnish good evidence of the doctrine



in question. Perhaps, were he to consult the original, with which we suppose our learned friend familiar, he might have some reason to doubt whether Eliphaz spoke at all of the *magnitude* of sin in this favorite passage. The best commentators, we know, are so simple as to suppose that the inspired writer here spoke of sin not as being infinite in magnitude, but of Job's iniquities being exceedingly *numerous*; infinite, popularly speaking, in *number*, that is, multiplied!

From the magnitude of the evil of sin our author makes a sudden, and, as he thinks, a natural transition to the Universalist views of man's moral condition at birth. As we do not believe Adam's sin to be infinite, he intimates that we "can not conceive of it as affecting his posterity," and hence that we maintain that, "Mankind are born as pure as Adam was when he was created." This is proved by several authorities, among whom Abner Kneeland is distinguished as one who "was an oracle indeed," but who has been "for some time past an avowed Atheist of the worst stamp." Right-minded readers will be apt to inquire, what necessity existed for introducing the opinions of Mr. Kneeland on this or any other subject connected with "Universalism as it is." Necessity there was obviously none, unless it was to gratify the pitiful malignity which our author had neither the

manliness to avow, nor the art to conceal. It was not because authorities were wanted, for after wasting a whole page on the case of Mr. Kneeland, and quoting two or three other writers, our high-minded author breaks out in the following eloquent and classical strain. "And so say they all. With no claim to originality, they scarcely ever pretend to strike out a new path for themselves. While they pretend to be the only ones who dare to think for themselves, they allow Messrs. Ballou, Balfour & Co., to do all their thinking for them. As these, their captains lead, they follow, though often much beyond their depth." We commend this to attention as a specimen at once of a christian spirit and fine writing. It is a gem of its kind; but this is only one among the thousand similar beauties of the work before us.

But what is the heresy of Universalists on the doctrine of "original sin or native depravity"? That we differ from the opinions of creed-makers must be confessed, but perhaps this is unavoidable if we will agree with the Scriptures.— Besides, our learned author can not be ignorant that on this subject very wide departures have been made from "the Standards," by that class of divines called New School men.

The old doctrine was that Adam was created holy, but by his sin lost the image of God and involved his whole posterity in guilt, and sub-

jected them to God's wrath and curse ; so that now we are born into the world with a corrupt and sinful nature, which leads necessarily to sin, and without any actual transgression on our part merits endless damnation ! Universalists, on the other hand, maintain that man now possesses the same constitution, physical and moral, as was originally given to the progenitor of our race ; that as Adam was created in the image of God, so is man now ; and finally that children are born wholly innocent, free from sin and guilt, and capable alike, in the developement of their intellectual and moral powers, of obeying or disobeying God ; that is, equally capable of doing good or doing evil.

That man is still formed in the image of God is clearly proved by the Scriptures, whatever our author or his creed may say to the contrary.—St. James, speaking of the tongue, says, “*There-with bless we God, even the Father, and there-with curse we men which are made after the similitude of God.*” Nor has this escaped such men as Dr. Knapp, who says, that “*Against this common opinion [that man lost the image of God in the fall] it may be objected, that the image of God is described in many passages as existing after the fall, and as still discoverable in men.*” The same author tells us that “*Epiphanius blames Origen for teaching that Adam lost the image of God, which he says the Bible*

does not teach. He knows and believes, *that the image of God remains in all men.*" Even Dr. A. Clarke says, "The consideration that *man is made after the image of God* should restrain the tongue of the swearer; but there are many who, while they pretend to sing the high praises of God, are ready to wish the direst imprecations either on those who offend them, or those with whom they choose to be offended." Had not the Doctor fallen asleep before 1841, we should have suspected him of some allusion to our author, who thinks Universalists worthy of nothing

"But praises of the libertine confessed,  
The worst of men, and *curses* of the best."

That man's constitution, physical and moral, is the same now that it was before Adam sinned, might seem a natural inference from the universal fact that "whatsoever the Lord doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it." Changes may be made in man's condition and circumstances, but *human nature* must be considered as invariable. Otherwise all history is useless, and experience has no voice of wisdom. The remark of Bp. Butler seems to us worthy of attention. He says, "We should learn to be cautious lest we *charge God foolishly*, by ascribing that to him, or to the nature he has given us, which is owing wholly to our own abuse of it. Men may speak of the



degeneracy or corruption of the world, according to the experience they have had of it; but human nature, considered as the divine workmanship, should, methinks, be treated as sacred; for *in the image of God made he man.*" According to Prof. Stuart, "Man in his original state, had a susceptibility of being excited by sinful enticements;" and he thinks we may regard this "as an original part of human nature." So far then Adam was constituted as we are. Still he thinks this susceptibility so much increased in us, and the excitements by which we are surrounded so multiplied, that it is rendered certain that all men will sin as soon as they become moral agents, and do nothing but sin, till they are regenerated!! But may we be permitted to put to the Professor and those who think with him, some of his own questions on this subject.— "Who gave us our body? Who determined the qualities with which we should be born?— We did not; our parents did not. . . . Has our Maker then given us a disposition which is itself sin? This question must at last be met; and few are stern enough to look it directly in the face. Pres. Edwards could not. His courage failed him here." But if we are so unhappily constituted by nature, come whence and how that nature may, that we shall certainly sin and sin only, till we are regenerated, should we not regard the fact as a great calamity? What can

be more calamitous than to be born with a nature which necessarily leads us to sin and sin altogether, and exposes us to endless torments for what nothing but infinite grace can prevent?

But by what principles of casuistry, or of common sense, can we convict a man of *sin* for doing what he had no power to avoid, and what no being in the universe but God could prevent his doing? If such be the constitution of human nature, we may easily acquit ourselves of all blame. To transgress the divine laws, is *natural* and *necessary*, and as much makes a law of our being, as breathing or taking food!!

In opposition to this blasphemy we maintain that man is capable of obeying God, and is verily guilty for not doing so. We believe in no "native depravity" which wholly exculpates the sinner, and throws all the blame of transgression back upon Adam, or resolves it rather into an ordinance of God! That all men sin we do not deny, but we do deny that their nature compels them to sin.

Our author thinks Universalists "must have been blessed with remarkable children, or they would have found their own offspring giving the lie to their doctrines." Be this as it may, we would ask, what kind of children it must require to justify the popular doctrines of orthodoxy on this subject? They must be "remarkable" indeed! Think of our Savior

taking such children in his arms and blessing them, and saying, "*Of such is the kingdom of heaven*"!! Hear St. Paul, too, exhorting his christian brethren, "*In malice be ye children*"! Our author closes on this head in the following words. "The Bible says, 'by *one man* sin entered into the world;' 'by the offence of *one* judgment came upon all men to condemnation'; and that by *one man's* disobedience many were made sinners? Which now shall we believe? Judge ye?" For an exposition of these passages of Scripture we would refer our author to Prof. Stuart and the Rev. Mr. Barnes, begging him at the same time to remember, that they all have a glorious counterpart, insomuch that if "by one man's disobedience many were made sinners, so by the obedience of one (the same) MANY SHALL BE MADE RIGHTEOUS."

Our author next passes to an exposition of Universalism relative to the origin of sin. "They profess to believe," says he, "that sin has its origin, not in the mind, but in the animal nature." He commences this task by giving a hasty sketch of Mr. Ballou's crude speculations in the beginning of his Treatise on Atonement. And what is certainly very amusing, he complains of the Calvinistic aspect in which Mr. B. places his subject, by which "sin is deprived of its malignity, and made to coincide perfectly with the will of God," and that "every sinner in every act of

sin, does exactly what the All-wise desires him to do." We confess we have no relish for such absurdities, whether uttered by Mr. Ballou, or more authoritatively taught by the Presbyterian Confession of Faith. But we doubt whether it looks well in a young man who professes to believe that "God foreordains whatsoever comes to pass," to be severe in his judgment of others, who certainly can believe nothing worse than "such infidel absurdities."

But our author is not yet satisfied. He complains that according to Mr. Ballou's vagaries, "sin is not the act of an independent mind, free to choose or refuse!" Is it not marvellous, indeed, that our author can not, or will not, see? Will he inform us what *independence* and *freedom of choice* his own iron-creed concedes to man? Nay it was but a few pages back that he murmured much, and censured bitterly, because we believed man so far free from original sin as to be *equally capable* of doing good or evil!—Now, forgetful of the *necessarianism* of his creed, and of his own complaints at our views of moral liberty, he has become a valiant champion for an independent mind, and freedom to choose or refuse! Truly, he can change his colors with singular dexterity.

On the subject before us our author is sadly straitened for authorities. He first spreads out Mr. Ballou's opinions, and makes them cover as



much space as possible. These he backs by that "oracle indeed," Mr. Kneeland, and then closes by the single voice of Mr. Austin. Now it happens that Mr. Kneeland merely echoed what Mr. Ballou had said before him, and that Mr. Austin's views are neither, as to their ground or character, at all coincident with those of the latter. Mr. Ballou, in his Treatise, first derives natural evil from the "physical organization and constitution of animal nature." Then, in opposition to most christians at the time, he deduced *moral evil* from *physical*. "From our natural constitution, composed of bodily elements," says he, "we are led to act in obedience to carnal appetites, which justifies the conclusion that *sin is the work of the flesh*."

That this view of the subject is "popular in the denomination appears," says our author, "from the fact that the Treatise on Atonement has probably been more widely circulated than any other Universalist work in America!" And to bolster up this shallow reasoning, he adds the hardy assertion, that this view of the origin of sin is essential to the system of Atonement which the Treatise contains!! This must certainly pass for a very bold business, for so conscientious a gentleman as our author!

Mr. Austin came to his conclusion that sin springs from "the animal or bodily portion of our nature," on what he supposed phrenological

grounds. Apparently overlooking the fact that our lower propensities are blind powers, destitute in themselves of moral character, and clamoring only for present gratification without regard to morality, he fancied that he found the seat of sin where he should have sought only the frequent incitements to it, or, in other words, its frequent occasion. But the intellectual and moral faculties were given to preside in man, and unless they yield assent to the appetites and passions there is no sin. Hence sin has its origin, not in the lower propensities, which we have in common with brutes, but in the higher, of which they are destitute, or as the metaphysicians would say, in the *Will*.

Who there may be among Universalists, besides those named by our author, that maintain the views ascribed to us concerning the origin of sin, we know not! At the same time we do not hesitate to avow our conviction that not five intelligent men can be found in the denomination who will assent to them. And yet our author in his ignorance of his subject, or in a spirit still worse than ignorance, charges such views to the whole denomination!! Did he not know better? or knowing, did he wilfully misrepresent us? We would put this question to the gentleman's conscience, and let him answer it to the satisfaction of that inward judge if he can. We ask no favor for our errors, or the errors of our

brethren. Let them be exposed. But let the truth be spoken. This has not been done in the case under consideration. What would our author think if we were to represent the *perfectionism* of Oberlin Institute as the adopted doctrine of the Presbyterian Church? And yet such a representation would not be more false than this which he has given.

That Universalists deny the doctrine of "total depravity," is very true. We neither believe with our orthodox neighbors that man is *born* totally depraved, nor that it is possible for him to *become* so. We believe with Prof. Tholuck, that "it is impossible, that a spirit created in his [God's] likeness, should become entirely evil, for if all he has of God, should be taken away, he would be no longer the same being." The monstrous dogma laid down in the Presbyterian Confession of Faith, that man comes into the world "averse to all good, and inclined to all evil," may correspond perhaps with the testimony of our author's consciousness, but we reject the idea as a foul slander upon man, and a calumny upon his Maker. We say with Coleridge, that to "talk of man's being *utterly* lost to good is absurd; for then he would be a devil at once." Besides, such a doctrine, if it were true, would completely nullify all accountability, and leave the Bible a mass of contradictions and absurdities.

But is it not a marvel that people who profess to believe such a dogma as this, should think themselves happy in becoming parents, and should nestle in their bosoms even their own children, since they are no better than imps of hell? And is it not an equal marvel that pious people should willingly multiply such subjects of total depravity, and objects of God's eternal wrath and curse? Such an act, under such circumstances, we should hold to be not less criminal than the foulest murder. If our orthodox neighbors can justify themselves in it, it must be on the ground that they are infidels to their own professions, or else that they themselves are as far gone in depravity as it is easy to conceive!

But while we maintain that "man never becomes totally depraved," we do not by any means call in question, as our author leaves his readers to infer, the fact of human depravity. We believe all that the Scriptures teach on the subject, and that we fear is more than could be said with truth of our accuser. If we are to judge of his faith by its fruits, we should be left to form but a humble estimate of its worth. It is obviously not that faith which *works by love*; and hence we regard more in pity than anger the outpourings of his malice. He accuses us of unsettling the very foundations of human accountability, of subverting the plainest doctrines of the Scriptures, and wonders that we should not blush to



call ourselves christians, an honorable name, of which *he*, poor specimen of ignorance and depravity pronounces us "utterly unworthy!" Go on brother, but remember that "God is love," while "he that loveth not, knoweth not God." Thou wilt yet learn that thy wrath is not the spirit of Christ, and that thy falsehood is not destined to overthrow the truth.

Our author now passes, p. 76, to a subject on which he seems to feel an uncommon interest. Universalists, he says, believe that there is *no punishment after death!* He first glances at the views of Relly, Murray, and Chauncy, all of whom believed in future punishment, and "even the great exploder, Hosea Ballou," he tells us, had preached more than twenty five years before he fully renounced this doctrine. Nay, he lays it down in capitals, that "the doctrine of no punishment after death is not yet twenty five years old! An old book," he adds, "may perhaps be found, in which this doctrine is expressed." But be this as it may, he maintains that it was never incorporated into any creed called christian till 1816—18.

Our author represents this doctrine of no future punishment to be the common doctrine of Universalists. In proof of this he refers to the little clique of Restorationists in Massachusetts, eight or ten years since, as nearly all of this faith "who were left;" they constituted "a very

small minority," and alarmed at the inroads of no future punishment, "determined in 1832 to withdraw from the connexion and form one of their own."

The historical veracity of our author is every way equal to his kindness of heart and charity. Really or seemingly ignorant of nearly all the facts in the case, he talks on with the utmost flippancy, and shapes whatever comes in his way to suit his own purposes. The fact is, a fact which he might have known, and perhaps did know but chose to conceal, the Restorationists, so called, who withdrew from the denomination in 1832, consisted at the time, of six or eight individuals, the leaders of whom, at least, were actuated by far different motives from those ascribed to them by our author. There were then many believers in future punishment in the denomination, as there are now and ever have been; but they understood the objects of the seceders and would not yield themselves to their purposes.

In common with his brethren generally, our author is much distressed that Universalists will not waste their time in discussing "the simple question of punishment after death." He represents us, however, as "ever ready to debate the doctrine of endless misery." Now it is certainly very unfortunate that the believers and advocates of endless torments could not be grat-

ified in this matter. The fact is, they know how much easier it is to maintain merely future punishment than endless misery, and notwithstanding their boast of being able to prove the latter against the whole world, they can only with the utmost difficulty be engaged in any controversy on the subject. "Let us discuss the question of future punishment," say they. But suppose, my brother, you should prove fifty million future punishments, one after the other, of fifty billions of years duration each; do you not see that it would not furnish you with the *first* step toward proving endless misery? We will concede, if you wish, that for every sin which a man ever committed or ever will commit, he shall suffer 997,856,231,149,078,612,816 quintillions of ages, and yet we ask, what that makes toward *endless punishment*! If this is not satisfactory, we will concede any other duration to future punishment which our opposers may choose, and which they can express in a row of figures not exceeding twenty-five thousand miles in length!! And now, having settled these preliminaries, let us proceed to the discussion of the great doctrine of endless punishment itself. We make these concessions merely to obviate difficulties and delays, although we feel, and our brethren of the "contrary part" can not but feel, that if *endless misery* can be proved, it will embrace all the *future*

*punishment* which any one can possibly desire. But may we be permitted to ask why all this anxiety to debate "the simple question of punishment after death?" Is it not because the advocates of endless torments are conscious of the weakness of their cause? Let their own hearts answer.

Our author closes a long chapter on this subject with a most powerful and affecting appeal to both Universalist *preachers* and *people*. We thank him, in the name of the denomination, for his well-meant kindness, and we have no doubt that hereafter we shall preach what we believe, and preach as faithfully, as our orthodox neighbors are in the habit of doing. But would it not be well for our brother to heed his own exhortation. We remember once inviting him, the very author of "Universalism as it is," to repeat a Lecture against Universalism in the Orchard street Church. Did he do it? Not he. "On what principle of *common humanity*" could he decline? His reason was no doubt a valid one. *He did not think it best*. "And why, in the name of God"—we are using his own zealous language—did he not think it best? But enough. Mr. Hatfield is too wise a man to battle Universalism in an open field. He knows his strength, or rather his weakness, too well for that. In his own pulpit he is a very lion-heart, and his trained hearers think him invin-



cible. It would be a pity that the spell should be broken!

Our candid author next proceeds to abuse Universalists, as if they were guilty of introducing a new rule of faith. He quotes a passage from "their great Rabbi, Hosea Ballou," in which he says that instead of "straining particular passages which speak of the punishment of the wicked, so as to favor the idea of unlimited punishment, we should feel justified in restraining any passage, could such be found, that should seem to favor an opinion so dishonorable to God and so revolting to our best feelings." At this our author breaks out with these words—"Let it never be said, after this, that the Bible is the Universalist's Rule of Faith. Every thing in and out of the Bible must be made to bend to his own 'FEELINGS,' &c."

We should do injustice to our author's common sense were we to say that he did not know that all this is uncandid and false. The principle here expressed by Mr. Ballou is a common one, adopted by all interpreters of the Bible, and without which the Bible could never be consistently explained, or its doctrines defended. Why then this tirade of abuse? We suspect there is some "depravity" here. But we pass on.

"Reasoning from the premises laid down by Mr. Ballou, and adopted so generally, (!) that sin

is the work of the flesh, or man's animal nature as it exists in this life, it was easy to see that *sin ceases with the death of the body*. If man ceases to sin, then, say they, he ceases to suffer ; therefore, there is no punishment in a future state. The very thing that was to be proved !”

Now those Universalists who believe in no future punishment, do indeed believe that sin ceases at death, not however as our author represents it, because *sin is the work of the flesh*, but because he will be raised immortal and incorruptible ; that is, because in the next state of existence he will be removed to a world where the temptations to sin will no longer exist, but every thing will conspire to his improvement in holiness and love. Our author, who does not seek to know, or at least to tell the truth, says “ it is more than intimated that a mere spiritual being can not sin. So they would have us believe, whether they teach it in so many words or not.” Is not this a most remarkable assertion ? Where, we ask, is it intimated that “ a mere spiritual being can not sin ?” We know not, nor does our author know. Why then did he assert such an arrant ——— ? But let this pass. He who calls our author to an account for all his flagrant misrepresentations must have more leisure for such an ungrateful task than we.

Next comes the Universalist doctrine, that

*"Mankind are naturally and originally mortal."* The popular absurdity is, that God made man immortal, that is, he made him in such a manner that his body should never die. Still this immortality was curiously enough nothing positive, but predicated on a condition; in other words, God made man immortal, if man himself had a mind to be immortal, otherwise he was mortal. We confess we can not understand this mystery, but to our learned author, we doubt not, it is as clear as Euclid. Of course, when our first parents sinned, the death of the body, or *natural death*, as it is erroneously called, became a very trifling part of the penalty; death spiritual and death eternal making up the remainder!

The Universalists have been wicked enough to call this beautiful doctrine in question. From the language of Scripture and the facts in the case, they argue that as man was made of the dust of the ground, it is very natural to suppose, with an inspired writer, that "the dust must return to the earth as it was;" and that, in common with all things that live on this globe, he was destined to die. Not even the sinless Son of God was free from this universal law!

But our author is too keen-sighted to suffer an advantage to pass unimproved, and so, forsooth, he must convict these "renowned reformers" of inconsistency. He does it thus.

While Universalists deny that natural death is a consequence of sin, they frequently maintain that the threatenings of the Bible refer only to the cessation of natural life, "thus," says our author, "making natural death the greatest punishment to which mankind are liable !" Is not that done like a logician ? There is one consolation, however, in this discomfiture. We are in much good company. For although the death of the body has now become *natural*, and every one dies whether or no, still legislators in all ages and countries, and even God himself, under the Mosaic economy, threatened death as one of the greatest penalties that man can here suffer.

Mr. Hatfield seems not to discriminate very clearly here. Whether natural death is to be regarded as the punishment of the original transgression is one question, and that can be determined only by an appeal to the testimony of the Scriptures, explained and illustrated by the facts of our constitution and the constitution of the world in which we were originally placed, and of which we may be said in some sense to make a part. It is another and a very different question, whether premature, violent, or ignominious death, inflicted by God or man, is to be regarded as a punishment. Not attending to this, our author spends a whole page in proving what nobody denies, that cutting short man's life is



represented in the Scriptures as a punishment, a token of the divine displeasure. But when he concludes that "man's mortality is thus attributed to the anger of God," he introduces quite another subject, of which he has adduced no proof whatever. "But Paul," says he, "is much more explicit, and seems to put the matter beyond controversy. To the Romans he says, 'As by one man sin entered into the world, and death by sin, and so death passed upon all men.' " But unfortunately for our author, Paul is no more explicit than Moses. Neither of them affirms, that by death, they mean *death of the body*, and our author can not be ignorant of the latitude in which the term is used throughout the Scriptures. But the most conclusive proof is found in 1 Cor. xv. 21, 22 : "For since by man came *death*, by man came also the resurrection of the dead," &c. Very true ; but here the other fact, necessary to the popular scheme, is wholly wanting, viz. that this *death* is the *punishment* of sin. This the apostle does not say. Nor was it necessary to say it. Death came by man because man was mortal ; not because he was a sinner.

In short, the Scriptures furnish no proof that an immortality of the body was forfeited by transgression. Our author, therefore, might have spared the following paragraph : "The Bible, therefore, teaches that, had not man sin-

ned, he would not have been mortal ; natural death is the fruit of sin. Far distant be the day when men shall forsake the authority of Moses and Paul, speaking 'as they were moved by the Holy Ghost,' for such self-constituted standards as Ballou, Balfour & Co." How peaceful, how christian-like must be the mind from which a whole volume of such choice expressions as these could proceed. And such is the mind of Rev. E. F. Hatfield ! *May God bless him*, is our earnest prayer.

From our views of man's natural mortality, our author passes to consider the doctrine that "*Man has no immortal soul.*" He acknowledges that on this subject there is a difference of opinion among us, but still he is "prepared to show that this is the prevailing belief" of Universalists. Since this subject affords a favorable theme by which to excite and strengthen the prejudices of his orthodox and unthinking readers against Universalism, our author dwells upon it with apparently peculiar gratification, and devotes no less than sixteen pages of his work to its exhibition. It is very obvious, however, to every one in the slightest degree acquainted with the subject, that it made no part of his design to present a fair statement of our views upon it, but that throughout the whole, it was his great object to seek occasion for exposing Universalists to suspicion or contempt. In

accordance with this benevolent design he indulges in "the sin that doth so easily beset him" of calling hard names and employing abusive epithets. Hence he denominates "Mr. Ballou a Materialist, and of the worst stamp;" the public advocates of Universalism are called "dishonest teachers," and he speaks of "their more refined and *Atheistical* speculations.' He says we make "Death, and not Jesus, the Savior from sin," and finally expresses his astonishment that "the authors and abettors of this heaven-daring and insulting scheme call themselves CHRISTIANS!!"

Readers of candid minds will be apt to inquire what grand offence we have been guilty of, to call down upon our heads such severe expressions of censure; what capital heresy are we involved in that thus excludes us not only from the *christian name*, but also from the smallest share of christian charity?

We remark, in the first place, that Universalists, however erroneous their opinions may be in other respects, still believe and maintain most religiously the Scripture doctrine of the resurrection of the dead, and of life and immortality. On this subject no class of christians can claim a broader or stronger faith than we, and to those who are qualified to judge we need not say, that no denomination dwells on these themes with half the frequency as is common

with Universalists. The grand heresy, then, of which our author accuses us, consists of something lying without the domain of purely christian truth; it is that of doubting or denying the common philosophical doctrine of *the immortality of the soul*. But this awful error does not belong to the whole denomination. As we have before remarked, our author acknowledges that Universalists are not agreed upon the subject, but yet that "their prevailing belief" is that "man has no immortal soul."

It will be seen at once from what has been already said, that *we*, at least, or such of us as doubt or deny the doctrine in question, make a somewhat important distinction between the christian doctrine of immortality, and the philosophical doctrine of the immortality of the soul. Let us spend a moment in exhibiting that distinction. The philosophical doctrine of the immortality of the soul is of great antiquity. It was introduced in Greece by Thales or Pherecydes, and was the common doctrine of the Socratic School, and especially of Plato, who brought it, as we may say, to its present state of perfection. Dr. Knapp acknowledges that in "the varied web of proof in our modern philosophical schools, the chief threads, and as it were the entire material, are of Grecian origin." It taught that man has a part within him, the mind or soul, which is by nature im-



mortal, and that, come what will, *it can not die* : or as Pres. Dwight says of man, "Live he must, die he can not." This doctrine was early connected with the christian religion, and has generally been received in the church. Still there have been many who have doubted its truth, or wholly denied it. Among the Greek Fathers several rejected the doctrine of the immortality of the soul, as Justin Martyr, Tatian, and Theophilus of Antioch, who were the earliest apologists for christianity, and others of a later period. Will our author tell us if these Fathers of the church were "Materialists, and of the worst stamp," and also "authors and abettors of a heaven-daring and insulting scheme," full of "*atheistical* speculations?"

Those Universalists who have called in question the doctrine of the immortality of the soul have done so for two reasons. First, because the arguments usually relied on for its proof are insufficient and unsatisfactory. They never fully satisfied the philosophers themselves, and are no better now than they were two thousand years ago. And secondly, they believe that the Sacred Scriptures, the only infallible source of evidence on a subject of this nature, are quite silent in relation to the doctrine in question. Whether they err in this opinion, is perhaps not readily decided, but it is still a fact that they are supported by the most respectable au-

thority. To give one instance. Prof. Uhlemann, in an article translated from the *Studien und Kritiken*, and published in the Oct. No. of the *Biblical Repository* for 1837, says, "It is certainly an accurate and very general observation that *the immortality of the soul is, by no means expressly taught in the Scriptures*, and much less its mortality. Christianity at all events promises eternal life and most decidedly recognizes the continuance of the holy principle in man." In a similar spirit Dr. Knapp says that Christ "always connects this doctrine with that of his own person. He it is to whom we are indebted for this truth; without him we should not have had it. He is the *purchaser and giver of life, and of a blessed immortality*." We confess that Dr. Knapp is by no means quite self consistent throughout, and that he apparently confounds the philosophical doctrine of the immortality of the soul, with that immortality which the Scriptures reveal. But there is obviously but one meaning to the paragraph quoted above. If the Savior always connects the doctrine of immortality with that of his own person, if he is the author of the doctrine, and moreover, if he is in fact the purchaser and giver of life and immortality, it is seen at once as an unavoidable consequence, that man was not by nature immortal; otherwise we not only had the doctrine from the philosophers, but we had the

immortality itself, and are therefore obliged to Christ neither for its *gift* nor its *revelation*!

To us the Scriptures seem to be not merely silent with respect to the immortality of the soul, but, on the other hand, to teach very clearly that our immortality is predicated on "the Lord of Life," Jesus Christ. St. Paul affirms that "if Christ be not risen—then they that are fallen asleep in Christ are perished." Perished! How could an immortal soul perish? And what difference, as to the fact of its future existence, could it make whether Christ had risen or not? In the 15th chapter of the first epistle to the Corinthians, from which the above quotation is made, the apostle seems to predicate all hope of immortality on the resurrection of the dead; and this resurrection, moreover, he blended with the resurrection of Christ. If there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then there is no resurrection of the dead, and consequently the dead are perished! The whole chapter appears to go on this principle. As death came by man, so by man came the resurrection of the dead. As in Adam all die, even so *in Christ shall all be made alive*. What language could more decisively prove that the immortality of our race is not merely connected with Christ, but that it depends upon him, so that without him it would not be? If an oppo-

ser pleases to maintain that this *being made alive in Christ*, refers not to the fact of our immortality, but to that of the spiritual and blessed life which Christ confers, we might concede the point to him for a moment, but only to show him that this proves at once the doctrine of universal salvation. For all who die in Adam shall be made alive in Christ. But it was evidently of *future existence* that the apostle spoke, and we confess our ignorance of any method of reconciling this whole chapter with the doctrine of the immortality of the soul.

Nor is it in one passage, or one chapter alone that this view of the subject is made to appear. St. Paul convicts the heathen of "*having no hope*," and of being "*without God in the world*." But were not the heathen the authors and patrons of the doctrine of the immortality of the soul? And how then were they without hope? On the hypothesis that this doctrine was true, they had much hope. So also they had gods by the thousand, but with all their gods, and all their hope, the apostle asserted that they were at once without God and without hope in the world. That is, they had neither the true God, nor true hope. But the Scriptures furnish another kind of evidence still. They represent Christ as being in his disciples "*the hope of glory*." So God is said to have given them "*good hope through grace*," and to have begotten them



again of his abundant mercy to "a living hope *by the resurrection of Jesus Christ from the dead.*" In short, as we understand the New Testament, man is now permitted to hope for immortality, not because the soul is immortal, but because Christ has risen. Hence this mortal shall put on immortality, and this corruptible shall put on incorruption.

It can not escape the most careless reader, that however erroneous our views on this point may be, they are still such as greatly enhance the preciousness of Christ. To our mind and heart, he is more, much more, than the mere follower of Plato, or the mere teacher and confirmer of the speculations of the Greek philosophers! He is the *author* and *finisher* of our faith, and we are not ashamed to acknowledge, the *only* ground of our hope. Take Christ away, and you blast all our confident expectations of immortality. Disprove his resurrection, and we shall be tempted to say with the apostle, *then are the dead perished!* When this is done, when christianity is shown to be a fable, and the fact of the resurrection a lie, then, *and not till then*, shall we sit down at the feet of heathen philosophers and learn of them. We believe with our whole soul that God, who only hath immortality, and hath life in himself, has also given to his Son to have life in himself, and that according to the economy of grace, it is

hence his blessed prerogative to confer immortality on whom he will. We moreover believe that this unspeakable gift is designed to be as universal as the nature in which the Son of God appeared ; so that he who died and rose again, will make all alive in himself, with his own immortal, and, therefore, spiritual and happy life, and render them meet partakers of an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for us.

If this be "*materialism*," if such a faith can be called "*atheistical* speculations," if for possessing it, and calling in question one of the dogmas of heathen philosophy, we are to be denied the name of christians, and denounced as "the authors and abettors of a heaven-daring and insulting scheme," be it so. We know in whom we have believed, and still say with Peter, "Lord, to whom shall we go; thou hast the words of eternal life?" If any one has reason to reproach his neighbor for having abandoned the simplicity of the gospel, and substituted the doctrines of men, it is certainly Universalists rather than their opposers. And yet this pitiful railer accuses us of having "degraded ourselves nearly to a level with the brutes," and prays the Lord to "deliver his people and the world from such unprincipled teachers!" Unprincipled teachers, because we preach *Christ* rather than a vain philosophy, and expect to live be-

yond the grave because *He lives*. It is well, for there are some men whose slander even is praise, and whom one has never so much reason to dread as when they would flatter and applaud.

Perhaps our author's abuse of Universalists may have been somewhat heightened, by the very scholar-like blunder which he has wittingly or ignorantly made, and persisted in through the whole article, of confounding a *denial of the immortality of the soul*, with a *belief in that of the*, so called, *sleep of the soul* ! Filled apparently with this idea, which we really think he adopted in his haste and ignorance, the learned writer of "Universalism as it is," has expended many exclamation points, and indulged in many very hard speeches, which however much they might be deserved, could in justice fall only upon a very few heads. The peculiar views of Mr. Balfour, who must be regarded as almost the only patron of the latter doctrine among us, have been unceremoniously ascribed to the mass of the denomination, and then in a spirit of unsparing censure they have been abused for their *materialism* and their "*atheistical speculations*," in believing in the sleep of the soul. How the sleep of the soul, or a state of partial or total unconsciousness after death, favors *atheism*, or even *materialism*, more than the same states do before death, our

philosophical author does not condescend to inform us. Men in perfect health, sleep for several hours every day in quite an unconscious state ; in disease, and under various injuries of the brain, the same phenomenon is frequently observed, and the period of unconsciousness is sometimes protracted to days or weeks. If this does not prove materialism, we do not readily see how this doctrine follows of necessity from the obnoxious sentiment of the sleep of the soul. If a spirit can sleep an hour or a minute, who can decide how long it is necessary to continue in this state in order to prove it material ? We make these remarks, not because we have any sympathy with materialism, or the doctrine of the sleep of the soul, but from a profound conviction that neither philosophy nor revelation gives us any knowledge respecting the *substance* of the mind or soul.—Whatever our speculations may be, we believe it impossible to prove its absolute materiality or immateriality. The subject lies beyond the reach of our faculties ; nor is it important that we should know. That we possess our various intellectual and moral powers, and are responsible for their exercise ; that we shall live beyond the grave, and be immortal, are truths which no christian can doubt ; but that the thinking principle within us is this or that substance, is not in the present state either know-



able or necessary for us to know. So at least we think, and we know that in this opinion we are sustained by some of the best minds, among both philosophers and divines.

But how far are Universalists justly accused of believing in the doctrine of the sleep of the soul? Our author is anxious to make the impression that it is very general. Hence he says, "A silence, like that of the grave is observed by the greater part of Universalist writers respecting the state of the dead. Now and then a sentiment appears in the dying sayings of some of their number, and in their fugitive poetry which would seem to imply that the departed are happy in heaven. . . . . But the creed of the Universalists recognizes no such hope." He is generous enough, however, to except *common people*. "That the *common people* maintain them [the views of Mr. Balfour] I do not believe: They hope to go to heaven as soon as they die. And their dishonest teachers have not benevolence enough to undeceive them, and to introduce them to a full acquaintance with their more refined and *atheistical* speculations." The "common people" of the Universalist denomination will, no doubt, thank Mr. Hatfield for his benevolent exertions to enlighten them with respect to the real opinions of their ministers and writers. But where did he obtain this superior knowledge? From Universalist books

he tells us. Yea, and the very books, too, that are already in the hands of these "common people!!"

But we here have another specimen of our author's candor. Apparently conscious of the piece of injustice which he was committing, he endeavored to fortify himself, in precisely the way which most effectually works out his own condemnation. "If it be said," says he, "that these are the views of Mr. Balfour alone, I ask for the proof. They have never been disowned by the order, and his works are every where for sale in their book stores as Universalist publications!" With "common people," it is supposed that he who accuses another is bound to prove his accusation, or retract it. Not so, however, with the learned pastor of the Seventh Presbyterian Church. He asserts what we believe, and very charitably calls upon us to disprove it if we choose. Besides, Mr. Balfour's views have never been disowned by the order; and moreover, as if to settle the point beyond dispute, Mr. Balfour's books are sold in Universalist book stores as Universalist publications!! He who will not be convinced by such an array of evidence must be slow of heart to believe the Reverend author of "Universalism as it is."

After dwelling at such length on this part of the work before us, it may not be out of place to state here what Universalists really believe on

a subject of so much importance and interest to the human heart. In the first place, some adopt or rather perhaps retain, the popular doctrine of the immortality of the soul; but we think the more general belief is that immortality is not an original property of human nature, but it is to be regarded as the gift of God communicated to man through Jesus Christ alone, in whom we now behold our nature immortalized, and through whom we anticipate the resurrection from the dead, and life and immortality. With respect to the *time* of the resurrection, there are two different opinions; some maintaining that it takes place immediately or very shortly after death; and others that it is to take place with all simultaneously at some future but unknown period. Those who entertain the latter opinion are again divided, for while some believe in an intermediate state, such as is generally held by the Lutherans and the Episcopalians, in which the soul enjoys a conscious existence separated from the body, with which it is to be reunited at the resurrection, others, a very limited number, believe in what is called the sleep of the soul from death to the morning of a general resurrection. Unless we are mistaken, Mr. Balfour is the only patron of the latter doctrine and we are certain that his views on this subject have met with a very limited reception, and are generally looked upon with

dislike. But it is an opinion felt to be too cold and cheerless to gain a wide adoption, and therefore needs little refutation beyond the impulses of a warm and beating heart.

It will be seen from this, that our author's representation is sadly deficient in both its extent and its truth. He probably took no pains to inform himself of our opinions, and provided it would make against Universalism, we fear he cared little whether he gave his readers any just idea of them or not. We leave the subject for the consideration of such as please to peruse these pages, and are capable of judging with candor.

On p. 117, our author commences an exposition of the views of Universalists relative to punishment, and truly represents us as entertaining the opinion that there is no escape from the just judgments of God. "When this sect," says he, "first became known, they were accused of setting aside the justice of God, while they magnified his mercy out of all proportion."

This is quite true. Universalists not only were, but still are, thus accused. We are often reminded by our opposers that God is just as well as good. The accusation to which our author refers, rests on the broad fact, that Universalists extend to the whole human family, the same mercy, which most christian professors had, with a peculiar regard to their own interests, ap-



appropriated exclusively to themselves. This was an offence not easily tolerated. The supposition that God loved others as well as he did them, was not to be endured. They thought it very proper that God should show his great mercy to a little handful of the human race, but the idea of making it universal was in direct opposition of all the partial creeds of the day. Besides it involved this difficulty : If the Lord, said they, is good to all and his tender mercy is over all his works, what becomes of the divine justice ? You must remember that God is just as well as merciful. Having settled the matter in their own imaginations that they were vessels of mercy, they became exceedingly concerned that justice should be duly honored in the endless damnation of a large portion of their fellow men. Hence a clamor was raised against Universalism, that it set aside the justice of God, and magnified beyond all proportion the divine mercy ; and this clamor has not yet ceased, and probably never will, as long as men cultivate the narrow spirit of selfishness as much as even most christians do, and cherish creeds so entirely opposed to the catholic spirit of the gospel as most of those now in great reputation actually are.

But our author, who, it must be remembered, has dived into the very abominations of *modern* Universalism, informs us that the whole scheme has been “ professedly remodeled, and at length

come forth with an entire new dress. From having pushed the doctrine of divine mercy to an extreme, at the expense of justice they now cast mercy aside and maintain that justice will be exacted even to the uttermost farthing, of every transgressor. The God whom our modern Universalists profess to worship, is a God *inexorable*, as determined to exact and obtain to the very letter of the law all that justice demands of the sinner personally, as the veriest Shylock. Let the world fully understand that this scheme of ‘*universal charity*,’ as it has been called, shuts up the bowels of divine compassion and proclaims that *Every man will inevitably suffer to the full extent of his deserts.*”

There are several points implied in this statement, to the proof of which our author devotes ten pages, which seem to demand some remarks. It will be seen at a glance that he starts from the old but absurd hypothesis that justice and mercy are essentially opposite attributes, and contradictory of each other, so that God in order to be merciful must suspend his justice, and *vice versa*. Hence it happens that the wit of Dr. Young which our author represents as having been expended upon Universalists, really falls on the heads of their opposers.

“They set at odds heaven’s jarring attributes,  
And with one excellence another wound,  
Till mercy [or justice, as the case may be] triumphs over  
—God himself.”

In other words God can not be both just and merciful to the same individual. If he is just, then is his "mercy clean gone for ever;" if, on the other hand, he is merciful he must cease to be just. This is the true orthodox representation of the case, although it is now abandoned by many of the most enlightened theologians of all sects in christendom.

It needs no great penetration to see that this view of the subject leads directly to the conclusion that all law and all punishment, so far as they are just, are unmerciful, or rather are destitute of all benevolence. Hence all the labor that has been expended by the advocates of endless misery, to show that doctrine to be consistent with the divine goodness, is not merely useless but absolutely destructive of the scheme for whose support it is employed. It is an implied confession that the divine attributes are, in their action, really harmonious, while the creed stands wholly opposed to such a representation.

According to our trust-worthy author, Universalists formerly "pushed the doctrine of the divine mercy to an extreme at the expense of justice." This was done, as we have before intimated, by their extending that mercy to all, which religionists appropriated exclusively to themselves. Now, according to the same authority, they "cast mercy aside and maintain that justice will be exacted even to the uttermost

farthing of every transgressor." The truth is, our opposers are very much like the Jews of our Savior's time ; they are determined not to be pleased, come what will. At one time we are accused of denying all justice, and at another, all mercy ; but, right or wrong, we must be accused of denying something.

The Universalist doctrines, it is readily acknowledged, are quite different from those entertained on the subject by the so-called orthodox world. We believe it really possible for God to be just without being a monster of cruelty ; and on the other hand, to be merciful without becoming unjust, or a weak and womanish ruler. In short, we believe with the Bible and with the best authorities of all creeds, that *God is love*, and, therefore, that all his moral attributes, be they what they may, can not be inconsistent with the divine nature, that is, LOVE.

It might seem a little odd, were it not for the well known prejudices of the day, that it should be brought as an accusation against Universalists that they believe precisely what the Scriptures teach with great frequency and with singular explicitness of language, viz. that *God is strictly just, and renders to every man according to his works!* Such an accusation, unfortunately for the accuser, falls back beyond us, upon those men of old, "who spake as they were moved by the Holy Ghost," and rests ultimately upon God



himself. If God has deceived us by the assurance that although he is abundant in goodness and truth, yet he *will by no means clear the guilty*; that "though hand join in hand, the wicked shall not be unpunished;" and that "he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons;" if, we say, God has deceived us by these and similar declarations with which his word abounds, we must regard it as our misfortune rather than our fault. We appeal to his teachings for our faith. If we err, it must be confessed that we err on the safe side, for we err with the Bible. What if the church, with few exceptions, oppose our views? God has said that "the wicked shall not be unpunished," and we humbly suspect, that whoever takes it upon himself to contradict the divine assertion, will, in the end, find himself in no trifling error.

But we have a somewhat curious coincidence here. While our author was preparing the volume before us for the press, the Rev. Dr. Parker was also engaged in delivering in various churches in the city a course of Lectures on Universalism, which have since been published for the third or fourth time. We can not but admire the very different opinions of these two opposers of the Universalist faith. While Mr. Hatfield regards it as a matter of grave accusation that Universalists believe in the unavoida-

bleness of just punishment, Dr. Parker takes the ground boldly, that the power of moral government "is suspended mainly upon the degree of certainty with which the penalty is seen to follow the infraction of the law," and that "under every administration, in proportion as the hope of impunity is allowed to become strong, in the same proportion is the power of the law diminished." It is readily seen that according to this principle a perfect government, such as all suppose that of God to be, must be "*inexorable*," as our author expresses himself. But we need not rest on a mere inference, for Dr. Parker has explained himself so fully as to forbid all occasion for such an appeal. "It is the perfection of God's legal government," says he, "that its sanctions are both *adequate* and *certain*. \* \* \* I think, I shall be able to show that there is nothing in the government of God to encourage the least hope of impunity; nothing to mitigate in the smallest degree the doom of the transgressor. The penalty of the divine law is weighty as God's eternal curse, and sure as his ability to inflict it"!! If, now, it is a mortal sin in Universalists to believe in the absolute unavoidableness of punishment, we advise our author to attempt the conversion of his own brother, the Rev. Dr. Parker. True, while our views stand connected with universal salvation, the Doctor's lead directly and necessarily to *univer-*

*sal damnation*, which is a circumstance of some importance and may commend them to the favorable consideration of our author.

But no inconsiderable part of our offence in this matter, seems to consist in the belief that God punishes every transgressor *personally* for his transgressions. The popular creeds represent God as "*inexorable*," and, as our author classically expresses himself, "determined to exact and obtain to the very letter of the law, all that justice demands of the sinner—as the veriest Shylock." The difference lies here. The Universalist believes that "the sinner *personally*," shall suffer according to his deserts. Our orthodox neighbors, believe the same thing so far as God is concerned, but they think divine justice is, with all its terribleness, so good natured and accommodating an attribute, that, provided it only obtains its demands, it does not care a farthing whether it comes from the guilty or the innocent ! It is a constant principle with them, that when sin has been committed, somebody must suffer, and that God has no mercy for the sinner until his justice, or more properly his vengeance, is satiated. According to the most approved theology, God was all wrath and indignation till his Son stood forth and volunteered to become the sinner's surety ; this changed the whole aspect of the divine Being at once, and then he actually began to love and favor those whom he

had before only hated. Which is the most amiable judge, he who is rigidly just, and rewards every man according to his works, and rewards every one in his own person, or he who equally rigid in his demands of justice, is willing to trample justice under foot by inflicting the punishment due to the guilty, upon the innocent? Let every reader answer.

It is very obvious that our author has no love for a God strictly just, and who will by no means clear the guilty. He apparently dislikes, beyond measure, the idea that every sinner is to suffer *personally* according to his deserts, and that there is no possibility of escape! It is indeed an unpalatable doctrine, and our author has the cordial sympathies of a large part of the religious, and the whole of the irreligious world in opposition to it. The ungodly are very willing to believe what a corrupt creed teaches, that a man may sin and yet easily shun the penalty of a righteous law! It is a flattering unction which the wicked are ever ready to lay to their souls; and yet this is the system so much boasted for its *moral influences*, while Universalism, which teaches, according to the Scriptures, that "He that doeth wrong, shall receive for the wrong which he hath done," is denounced as of exceedingly licentious tendency, the very doctrine of the Devil!!

Our author attempts to exhibit an inconsis-



tency between our views of punishment and the doctrine of "forgiveness." In this he has not succeeded to admiration, from the simple circumstance, that while he speaks of the forgiveness or remission of *punishment*, the Scriptures uniformly speak of the forgiveness of *sin* or *iniquity*; a trifling distinction, which our author has probably never observed. His attempt to array David and Ezra and Daniel against the Scripture doctrine of the certainty of punishment, is equally unavailing, since it is obvious that two or three expressions of men smarting under the consciousness of sin, are not to be considered as counteracting the frequent and clear teachings of all God's holy prophets on the subject before us.

In connexion with the subject of punishment, our author labors with much zeal to show that according to Universalism, or more accurately, according to *one* of its advocates, "*suicide is no crime.*" This is really one of the most remarkable passages in Mr. Hatfield's vaunted work. It is remarkable in several respects. In the first place, he charges upon A. B. Grosh an opinion which he has, we have reason to believe, never expressed. And in the second, he attempts, in accordance with his custom, to make the denomination responsible for the opinion expressed by an individual. The attempt to prove that "*suicide is no crime,*" is said to have been

made by Mr. Grosh in the Magazine and Advocate, Vol. viii. p. 358. "As this individual," says our author, "exerts a commanding influence over the denomination, particularly in Central and Western New York, his opinions carry weight with them, and, doubtless, pass current among the uneducated." But let it be supposed that Mr. Grosh's opinions pass current not only among the uneducated, but the educated also, not only in Central and Western New York, but throughout the United States; and still we pronounce Mr. Hatfield's representation unsupported and false. Mr. Grosh makes no attempt to prove that suicide is no crime, and what is more our author knew this when preparing his book; at least he must have been aware that he had no evidence of the fact. Mr. Grosh did say that he supposed the Scriptures to regard suicide either under the head of *murder*; in which case, the penalty, according to the law of Moses, is death, and is therefore inflicted in the very act of transgression; or else it is considered as the act of none who are of *sound mind*, and therefore accountable beings. Of the first supposition he says, "I am not very sanguine," and adds upon the second, what we suppose unquestionable, that suicide "seems entirely omitted in the various and frequent lists of actions forbidden to be practiced." It is upon this that our author

rests to prove that Mr. Grosh believes suicide to be no crime !

Not quite satisfied with this piece of candor, our author goes on to say, " Let the christian community look at this one result of the system, and say, can that be from Christ which thus encourages men to rush out of life whenever they care to live no longer ?—to run away from all the duties required of them by God, whenever those duties become too burdensome ? Surely Universalism hinders no one from death if he wishes it."

And thus among its other criminal tendencies, Universalism leads to suicide, or at most, does not prevent it ! But one fact is worth a hundred speculations, and Mr. Hatfield can not be ignorant that more suicides have been committed within the last ten years in the United States, under the influence of endless misery, than were ever committed by Universalists in the world ! In the midst of revivals of religion, so called, insanity and suicide have stalked abroad and claimed their victims by the score. And yet with this fact staring our author in the face, he has the effrontery to charge Universalism with leading to suicide ! Were he capable of blushing at any act of gross injustice, we might expect that his cheek would be mantled with crimson here.

For ourselves, we are frank to acknowledge

a feeling more of pity than of bitterness toward the suicide. With the strong love of life which God has implanted in the human heart, we look upon the act of self-destruction as at least *prima facie* evidence of alienation of mind. Dark indeed must the world be, and cheerless the prospects held out before the wretched man, who can think of lifting his hand to cut the thread of his own life. Small must be his confidence in the wisdom and goodness of the divine government. Universalism, we know, has nothing in it to cherish such feelings, nothing to encourage such despondency. It teaches that God is infinitely good, and infinitely wise, and that every event in his providence is ordered for our real well-being and happiness. It teaches that weeping may endure for a night, but that joy comes in the morning; and that they who sow in tears shall reap in gladness of heart. With such a faith, why should the Universalist fly to suicide to relieve him from the trials of life? It is a Father's love and a Father's hand which have ordered and arranged them all. Why should he wish to shun the duties required of him in this world? They are the duties which God has enjoined, and which he acknowledges are best for him. In short, it is not the Universalist under the influence of his faith who commits suicide, not he who trusts in God and rejoices in his goodness and love, but those who



are taught that life is a burden, a state of hard and profitless duties, a state of imminent dangers that extend through eternity; those who look upon God as an enemy, and despair of his mercy, and are left to struggle on in the darkness of this world without the cheering hope of a better. The annals of suicide will show that in these remarks we have spoken no more than the truth; and that in making the grave charge against Universalism that it leads to suicide, our author has not merely uttered falsehood, but folly.

Our author proceeds, p. 130, to show, that according to Universalism, *Sin is its own punishment, and fully punishes itself*. "By this," says he, "they mean that there is such a necessary connexion between sin and misery, that every sin brings with it enough of misery to serve as an adequate punishment."

It would have been a more accurate representation of our views, perhaps, to have said, that Universalists recognize a striking analogy between the physical and moral worlds in this respect; that in both, the law of cause and consequence is invariable. They believe every moral action to be a *cause*, which produces, and according to the economy established in the moral world, can not fail of producing, some *effects*, which effects are good or bad, happy or miserable, as the cause itself is good or evil. In har-

mony with this general idea they look upon sin as an evil cause, which, governed as our world is, must be followed by evil consequences; by pain, misery, punishment; consequences that can not be avoided, and which bribery and prayers are alike impotent to turn away. It is this, in part at least, that makes sin so fearful, and that clothes the divine law with so much terror. Every sin that a man commits, gives birth to a new series of evil effects, which God himself has ordained must sooner or later perform their circuit, and fall upon him who originated them. For six thousand years, man has been struggling against this truth, and endeavoring to persuade himself that though he sins, yet he shall not surely die. He wishes to believe that there is no necessary connexion between sin and its punishment, and that he may enjoy all the pleasures of sin and yet avoid its fearful retribution. That the corrupt and godless should thus strive to believe, that they should yield a readier credence to the subtle falsehoods of the serpent, than to the eternal verities of the word of God, ought not perhaps, to be thought strange; but that our author, with his great learning and still greater piety, by profession a teacher of morality and religion, should, in common with them, exhibit such an implacable hatred to the plain doctrines of the Bible on this subject, must certainly be regarded as almost unaccountable. It seems to

be a strange union and sympathy of the worst and best of men, who, while they differ, as we charitably hope, in most things, agree like brothers in this, that it is owing wholly to the sinner's folly or carelessness after the fact, if he does not escape punishment. The moral influences of this doctrine have, in all ages, from that of our first parents downwards, been such as might be expected of a doctrine which rests on the authority of the serpent alone, and boldly bids defiance to the word of God. We are truly sorry to see our friend, the author of "Universalism as it is," in such company; and still more so to see the many proofs with which his work abounds, of the demoralizing tendency of his pernicious faith. Had Mr. Hatfield religiously believed in the connexion existing between sin and its punishment, we really think that this "Text Book of Modern Universalism" would never have been written! We would also suggest for the consideration of learned divines, whether Papal Rome did not found her practice of granting *indulgences* on this mischievous error, and whether the same thing is not done in reality by Protestants, though in a somewhat different way.

The views entertained by Universalists on the subject before us, are, as they believe, clearly taught in the Sacred Scriptures. They also regard them as standing in beautiful harmony with all known truths, and with every just conception

of God's moral government ; and finally they think them fully sustained by all history and experience.

It would seem almost impossible for an enlightened mind to doubt that some connexion is established between the moral conduct of an individual and his happiness and misery. To suppose it otherwise, would be to suppose the Creator utterly indifferent, not merely to the happiness or misery of his creatures, but also to their moral character. But this no man worthy of the name of christian will allow. Taking for granted, therefore, what all must concede, that God has a real interest in the moral well-being of his intelligent creation, by what method, let us ask, can he best express that interest ? By a revelation of himself as a holy God, we shall be told, and of his will which is also holy, and in which he avows his approbation of what is just and good, i. e. of all that is consonant with his own perfect nature, and his disapprobation of whatever is wrong and sinful, i. e. of all that is opposed to his own excellence. This is true ; but let it be supposed, as our author seems to do, that there is no established and uniform connexion between holiness and happiness, and sin and misery, and that all the consequences of moral action are arbitrary, contingent ; or better still, perhaps, are left to the determination of mere caprice or blind chance ; and what proof have



we that this revelation is true or truly interpreted? It obviously stands, not only unsupported by, but clearly opposed to facts. The case may be thus illustrated. Let it be supposed that God had revealed to man the method of providing for his temporal wants, and among other things had instructed him that in order to secure a harvest he must at the proper season, prepare the soil and sow the seed, and that he must ever sow such as he wished to gather. Now from such a revelation would not man have been justified in the inference that there was an established law in relation to this branch of husbandry which it was necessary for him to observe, and on the observance of which his success and happiness depended? But let it be farther supposed that upon experiment and observation, man had discovered that this inference was wholly without grounds; that there was in fact no invariable connexion between the sowing of the seed and the other specified conditions, and the reaping of the harvest; and, in short, that it was quite immaterial whether the seed was sown in spring or autumn, in mid-summer or mid-winter, and also whether it was such grain as he desired to cultivate or something very different, and finally that it was altogether unimportant whether a field was sown at all! Let him see on one hand a field prepared and sown with great care, and yet produce no harvest; on the other a field wholly

uncultivated, yielding the richest harvest. On one side let him see a field sown with cockles producing wheat, and on the other, one sown with wheat producing some other kind of grain or even tares. In fine, let there be no rule, no law of cause and effect observable, and what could be thought of such a revelation as we have supposed? Could it be regarded as true; or if true, as possessing the slightest value?

Now it happens that God has given us precisely such a revelation with respect to the consequences of moral conduct as we have supposed on the subject of husbandry. He has taught us that "*whatsoever a man soweth, that shall he also reap.*" For he that soweth to the flesh, shall of the flesh reap corruption, and he that soweth to the spirit, shall of the spirit reap life everlasting."

We can hardly conceive of a more decisive declaration than this, and it can not escape any reader that our author's doctrine stands in direct opposition to its plain meaning. According to his anti-scriptural view of the subject it is by no means certain that "*whatsoever a man soweth, that shall he also reap,*" for he denies any constant connexion between crime and punishment under the government of God. Hence one may sow to the flesh and yet reap the fruits of the spirit; and, we suppose to be consistent, *vice versa*. This, it must be confessed, is a doctrine more acceptable to the hardy sinner than to him

who loves righteousness. For the former would no doubt be gratified with the idea of living as he lists, and at the same time sharing all the blessings of well doing ! But would the godly man be well pleased with the condemnation and sorrows of the wicked ?

The wise man once rather significantly asked the question, " Can a man take fire in his bosom and his clothes not be burned ? Can one go upon hot coals and his feet not be burned ?"— Had our author lived in Solomon's day, the royal utterer of proverbs would have received an emphatical reply in the negative, and a reproof for his folly in asking such questions. He would also have been instructed how heterodox were many of his most beautiful sayings, and how much they would tend to the support of Universalism ! Nay, the whole book of Proverbs must have been rejected as of mischievous tendency, for the grand design of it all is to set forth by way of contrast, the happiness that flows from a life of wisdom and virtue on the one hand, and on the other, the sufferings and misery of folly and crime ; and throughout the whole the sacred writer seems quite ignorant of that theology which finds so much favor in the eyes of our author.

The prophet Isaiah teaches us that, under all the flattering circumstances by which iniquity may be surrounded, " There is no peace to the

wicked," but that they "are like the troubled sea when it can not rest, whose waters cast up mire and dirt." And yet our author maintains that there is no invariable connexion between sin and misery !

But we need not pursue this subject farther. If the pastor of the Seventh Presbyterian Church were as familiar with the doctrines of the Bible as he professes to be with those of Universalism, he would not have thus arrayed himself against its plain teachings and condemned Universalists for believing what all God's holy prophets have affirmed, that while there is no peace to the wicked, there is great peace to those who love his law, and nothing shall offend them.

But our author has several weighty objections to our views of the subject. "If punishment," says he, "is inseparable from sin as its necessary consequence, then it is impossible for the sinner to escape his full deserts." True, we reply. Then "it follows inevitably," says our author, "from this doctrine that *all the penalties of human laws ought to be forthwith abolished!*" The reason is quite obvious to Mr. Hatfield, though possibly not so clear to "illiterate" Universalists. "If," says he, "the sinner can by no means escape his just retribution, even if he be above, or out of the reach of human laws, what need is there of these laws? Are they not perfectly useless? And are not the penalties which they



inflict unjust in the extreme? What right has human authority to punish a man who has already been fully punished, or who will be fully punished, whether human power interferes or not, and none the less for such interference. To be honest and consistent, therefore, Universalists ought to demand that all penal statutes should be at once repealed and that society be left to regulate itself. Mr. Sawyer says to Mr. Brownlee, 'The time, I trust is not far distant when *the vindictive and sanguinary penalties* yet remaining on human statute books *shall be blotted out for ever.*' "

We thank our old friend for the honor he has done us by quoting with so much emphasis the remark above; but sincerely do we pity the man, whether christian or savage, who can find it in his heart to make such a remark a matter of reproach. Who that has the feelings of a man does not pray that *the vindictive and sanguinary penalties* on human statute books may soon be blotted out for ever? If our author does not, we advise him to leave christendom, and seek more appropriate society and fellowship, in some of "the dark places of the earth which are full of the habitations of cruelty." But perhaps Mr. Hatfield made this quotation for the laudable purpose of proving that we are in favor of abolishing all penal statutes at once. If so the gentleman is certainly entitled to all the advantage which it affords him.

But let us turn a moment to the objection urged against our views by Mr. H. It is that if God has so ordered it, that sin and its punishment are indissolubly connected, and that no sinner can rationally flatter himself with the hope of impunity, then all human laws and punishments are useless, and worse than useless, are unjust in the extreme, in as much as men assume the right to punish their guilty fellows when God has ordained that they shall be fully punished according to their true deserts. Will Mr. H. allow us here to ask one or two questions? Is human government a divine ordinance, divine so far as it is in harmony with the eternal principles of equity and truth? If it is, then it makes a part of the divine administration, and its penalties, so far as they are just, are foreseen and embraced in the government of God. It is but "a wheel within a wheel," and to argue as our author does, betrays no little inconsideration. But if he maintains that human government is something which, is in itself, wholly foreign to the government of God, and which the latter does not contemplate at all, then we leave him to settle the matter with St. Paul, who declares that "there is no power but of God; the powers that be are ordained of God," and that the civil ruler "is the minister of God, a revenger to execute wrath upon him that doeth evil." True, human governments are imperfect. They often fail of

detecting and bringing the guilty to punishment ; they often err in their judgments, and exceed as well as fall short in their inflictions. But when we remember that God ruleth among the nations, we have no reason to fear that he will not rectify all errors and see that every man is rewarded according to his works. But our author, who believes that "all the miseries of this life, death itself, and the pains of hell for ever" are only an adequate punishment for the most trivial sin that man can commit, nay that it is no more than the infant deserves for having been born the child of Adam, is strangely fearful lest the poor sinner should be punished unjustly ! He thinks that if a robber, for instance, would be adequately punished, although he should escape all human justice, then *if* he had been apprehended, imprisoned, and tortured, he must, of course, have received *more* than he deserved ! "Yes," says he, "if Universalism is true, every positive infliction of suffering by any human authority, whether parental or magisterial, as a punishment for wrong doing, is unjust and cruel. Yea, *the statute book of heaven needs revision*. . . . This system either denies that God ever does visit men with positive infliction of pain, other than the natural effects of sin, or maintains that he is guilty of the most outrageous injustice in exacting *double* for their sins."

In answer to all this, it is only necessary to

say that Universalists have neither maintained nor do they believe that God punishes a second time those who have been adequately punished before ; but merely that God's veracity and justice both stand pledged that he that doeth wrong shall receive for the wrong which he hath done, and that the wicked shall not go unpunished. We have no war about words. We call that punishment necessary which God has said should be inflicted, and it stands intimately connected with the sin which calls it down upon the head of the offender, whether we are able to perceive that connexion or not.

But our author meets with another difficulty in our views on this subject. If punishment is invariably connected with sin, he thinks that the punishment ought to increase in proportion to the sin. This he concedes to be true so far as the *body* is concerned, but maintains that on the point of mental suffering, remorse and anguish, this scheme naturally leads to the conclusion that *the more one sins the less he is punished!* "We know," he says, "many of us by our own experience, [the book before us is proof of this,] that what gave us at first great distress, because of the remorse that we felt, has afterwards, when it became habitual lost its power to disturb our minds." And he asks, "How can that be called an adequate punishment which decreases in severity as the sinner increases in guilt?" Ac-



according to this mode of reasoning our author should have perceived that he refutes himself; for if habitual crime so hardens the heart and sears the conscience that the sinner constantly suffers less and less, the result must be that he will ultimately cease to suffer altogether, or suffer so little as to be of no account. The doctrine of endless remorse and mental suffering is then out of the question; and our author must return to the ancient but now almost obsolete dogma of material fire and brimstone. Hell of course may be a place of intolerable bodily suffering, but it can hardly be called a place of punishment, because punishment implies a consciousness of suffering for sin, which according to our subtle author the sinner will feel less and less through eternity!

The truth is, and we wonder he has not perceived it, that sin tends to injure all our moral susceptibilities, our moral enjoyments as well as sufferings. The habitual sinner may not feel so keenly the remorse consequent upon a base action as the christian, but neither does he know any thing of the pleasures of penitence and godly sorrow, nor is he qualified to share in any of the more refined enjoyments of society and life. He is a stranger to peace of mind and the happiness which a good man chiefly seeks, and like the poor prodigal in a far country, he would fain fill himself with the husks which the swine eat.

If his heart is hardened and his conscience seared, let that not be thought a trifling punishment, for what greater evil could a moral being, so qualified for intellectual and moral happiness, suffer? We regard it as one of the chief curses of sin that it produces this very hardness of heart and callousness of conscience. Bitter indeed is the penalty which such a one suffers, and fearful the retribution which the habitual sinner brings down upon his head. The case as relates to the conscience, is much the same we suspect as it is to the body. The man guilty of an occasional debauch may suffer more acutely perhaps than the habitual drunkard, but who would argue hence that he suffers more, and that it is only necessary for him to keep drunk constantly in order to escape all the evils of his intemperance?

But our views of the certainty of punishment according to our author, completely "shuts the Savior out;" for let it be understood that the pastor of the Seventh Presbyterian Church has no use for a Savior but just to save sinners from the punishment of their sins!! This was the sublime object of the mission of Jesus Christ! He came to save the wicked from the justice of their heavenly Father! Truly this is a most beautiful theology!

The subject deserves a more ample discussion than we are permitted to give it here, and we therefore recommend it to the perusal and more

impartial consideration of our author. And we would suggest for his profit, and to make him a little more modest and charitable, that a man holding such views as his own on the subject of punishment, would show his good sense by treating others, who have the best of reasons for differing from him, with a small share, at least, of common and decent respect, and their opinions with such candor as imperfect beings, such as we all are, may justly claim from one another.

It will be remembered that Mr. Hatfield has before convicted Universalists of believing that God renders to every man according to his works, and that in the moral world sin and its punishment are so indissolubly linked together, that under the equitable administration of the divine government, no transgressor can reasonably hope to escape the just retributions of Heaven. To the exhibition of this peculiar feature of our faith, our learned author has devoted no less than twenty three pages of the volume before us. And having accomplished this great task to his entire satisfaction, what should our supple writer do but turn upon his heel, and startle his readers with the unexpected announcement that according to Universalism, "there is properly no such thing as punishment" in the universe!!!

It may be conjectured that this is only one of our author's own inferences and not an avowed doctrine of Universalism. But in this our read-

ers are sadly mistaken. They are now, probably for the first time, to learn that this "is an essential part" of the Universalist scheme, "and an avowed article of their creed." After accusing us of disallowing that "sin is exceeding sinful," and of scarcely allowing "that the human mind, (or intellectual phenomena, as they call the soul,) ever consents to sin,"—after accusing us of regarding sin as "a fulfilment of God's will," and of thus converting "sin into righteousness," the Reverend author of "Universalism as it is," p. 143 goes on to say that "this strange system, after all its boasting about the full exaction of punishment, *does actually deny all punishment*, in the proper sense of the word. Such is the necessary inference from those parts of their creed which have already come under review. We are not left, however, to inference alone, in order thus to understand them. I shall now attempt to show that it is an essential part of their system, and an avowed article of their creed, that THERE IS PROPERLY NO SUCH THING AS PUNISHMENT."

A reader gifted with but a very meagre portion of common sense would be apt to ask here, whether Universalists as a denomination are so intensely stupid as to maintain, on the one hand that there is "no escape from punishment," and on the other that "there is properly no such thing as punishment" at all? And yet a grave



and reverend author, most deeply learned, according to his own showing, in all the mysteries of our faith, has labored zealously to exhibit us in this unenviable light. We trust it will be regarded, therefore, as no harsh judgment when we say that either the hundreds of thousands composing the Universalist denomination are almost unparalleled fools, or else the pastor of the Seventh Presbyterian Church must have strangely misunderstood or perverted the truth !

It will be seen that Mr. Hatfield attempts to cover himself from the charge of misrepresentation by so wording his statement that its truth or falsehood rests wholly on his own definition of punishment. He says it is an avowed article of our creed that "there is *properly* no such thing as punishment," or that our system "does actually deny all punishment, *in the proper sense of the word.*" Hence we are left to infer that Universalists differ essentially from our author in their opinions of what punishment is. This Mr. Hatfield acknowledges. On p. 148, he concedes that if our definition of punishment is correct our conclusions on the subject are just ; and the Universalist alone believes in the full punishment of sin ; "but," says he, "if we are governed by the universally-received sense of the word, as well as by that which is given to it in the Bible, it becomes apparent at once, that this theorist denies all punishment."

The first question then, which arises here, concerns the fundamental idea of punishment. The word is well defined to mean "any pain or suffering inflicted on a person for a crime or offence, by the authority to which the offender is subject." This clearly expresses the essential nature of punishment, but it does not go far enough to reach the point now in debate. All persons agree in calling the "pain or suffering inflicted on a person for a crime or offence, punishment, without discriminating between the benevolence or malignancy with which this suffering may be inflicted. A despot *punishes* his subjects in an arbitrary manner, and with a vindictive spirit, perhaps merely for the gratification of his own passions; and a good father *punishes* his child in love, and for the best good of the child itself. In both cases the punishment consists in pain or suffering inflicted on account of some crime or offence.

Now if our author means to say that Universalists deny the existence of punishment in this "universally-received sense of the word," he says what is utterly groundless and false, for he can appeal, we will venture to assert, to no Universalist ancient or modern, who has called punishment, thus defined, in question. The only ground of difference on this subject between us and our author, then, relates to the *causes* for which God punishes, or in other words the *ends*

which God would attain by his punishments. Unfortunately Mr. Hatfield has not been very explicit in the statement of his own views, and we are therefore left to draw them, in a somewhat unsatisfactory way, from the consideration of what he condemns in the views of Universalists. Let us glance at two or three points.

Universalists maintain that "God is *love*," and that his various attributes are but modifications of this essence of his being. Hence they conclude with the best theologians of all sects, that the divine justice is but *love*, employing a peculiar means for the manifestation of itself, and for the attainment of its own ends. They believe that when the Scriptures ascribe punishment to the *anger, wrath, fury, vengeance*, etc. etc. of God, they do it only in accordance with *popular phraseology*, and that such language cannot be rationally interpreted in a manner to make God the subject of the worst passions which sway the human mind. They regard the Almighty, therefore, as not only a just judge but a loving father, who "doth not afflict willingly, nor grieve the children of men," who in judgment remembers mercy, and punishes his erring creatures, not because he *hates* them, and delights in making them miserable, but because he *loves* them and would do them good. While our earthly parents often chastise us for their own pleasure, our Father in heaven is represent-

ed as chastening us for our profit that we might be partakers of his holiness.

To these views our author strongly excepts. He seems to regard the sufferings which mankind endure as an expression of God's anger, and objects to the idea that they are fruits of a father's concern for the welfare of his children, and the good of the sinner himself. He will not believe that the punishments which God inflicts are designed to benefit the punished, and are inflicted from merely parental principles. He demurs to the thought that "God himself has no right to punish in revenge or with a vindictive spirit." He objects to the Bible truth that "all men are the children of God," and asks what man who "has ever read ten pages of the word of God has not discovered that 'the children of the devil,' are not the 'children of God.'"

From all this we infer on no very uncertain grounds that punishment, according to our author, is *the infliction of misery on the sinner, from feelings, the same in the divine mind as, or analogous to, human anger and revenge, without the slightest regard to the good of the punished, but rather with a lively pleasure in his sufferings.* Perhaps we err in thus understanding our author, and most happy should we feel to be convinced that his views are more in accordance with the word of God than he has left us to infer. For under his implied definition, punishment can



never flow from *love*, but must always take its source in some of the darkest and most malignant passions that belong to human nature. Consequently punishment cannot be inflicted by any truly good being, nor for any benevolent purpose. True, our author does concede that God may afflict the righteous for their good, but this is a strange work with him, and is kept within very narrow limits. Hence it happens that the *promises* are addressed to the righteous, while the *warnings* and *threats* are reserved for the wicked. By this means our author is enabled to illustrate the mystical meaning of the apostle's question, "Doth a fountain send forth at the same place, sweet water and bitter?" Towards the righteous the Almighty is all love, and his dispensations are all framed in infinite mercy, but toward the wicked he is all hatred and wrath, burning with fury and revenge. It is by overlooking this fact and "by thus confounding things which differ," says Mr. Hatfield, and applying to all mankind passages addressed only to the righteous, they, (Universalists) make it out that God afflicts men only for their good, and that suffering has not in fact in any case the nature of punishment!" But if such is our author's definition of punishment, how are we to account for his calling it "the universally-received sense of the word?" Mr. Hatfield cannot, we trust, be ignorant, that his views on the sub-

ject have, perhaps in no age, been universally received, and in the most enlightened periods of the christian church have been widely rejected. Dr. Knapp says that "the true final cause of the divine judgments upon men, is, their moral improvement; and in this respect it may be said, with entire truth, that the penal justice of God is his goodness, wisely proportioned to the capacity of its objects. But it is not the improvement of those only whom he punishes, which God intends in the judgments which he inflicts; but that of others also, who may take warning from these examples." . . . . . "Just at that point where punishment ceases to be salutary to the person who endures it, however salutary it may be to others as an example, just at that point does it become an evidence of the ignorance and imperfection of those by whom it is inflicted." The same learned author tells us that the *justice* and *holiness* of God both stand in close connexion with the divine *benevolence*; they may be deduced from it, and indeed "must be regarded as expressions of it." Justice an expression of benevolence! This is as bad as Universalism. On another page he speaks still more plainly. "Since God has no other end but to promote the welfare of his creatures, he acts, even when he proceeds with *justice*, at the same time *benevolently*: and even those things which we call *evils* and *punishments*, from the manner in which they af-

fect us, are only so many results and proofs of the divine goodness." Such men as Leibnitz, Wolf, Baumgarten, Bishop Butler, President Dwight, and many others both at home and abroad, trace the divine justice to the benevolence of God as its ground, and of course cannot consistently believe the punishments which it inflicts as other than expressions of love. Bishop Butler remarks that "we have no clear conception of any positive moral attribute in the Supreme Being, but what may be resolved up into goodness;" and maintains that this is the natural and just object of the greatest fear to an ill man. "Malice," says he, "may be appeased or satiated; humor may change; but goodness is a fixed, steady, immoveable principle of action. If either of the former holds the sword of justice, there is plainly ground for the greatest of crimes to hope for impunity. But if it be goodness, there can be no possible hope, whilst the reason of things, or the ends of government, call for punishment." In like manner President Dwight contends that "love constitutes the whole moral character of God, and although we are obliged, for the sake of distinctness, to consider, as the Scriptures often do, this character in different views, and under different names; yet it is in reality a disposition simple and indivisible: these names denoting only its different modifications and exercises." Punishment is of course a part

of goodness, and must itself be good, for "love worketh no ill to its neighbor." Dr. Dwight indeed reasons that "as God is benevolent, it is impossible that he should not be just."

Our readers will now see that the very views of Universalists which the Pastor of the Seventh Presbyterian Church so unceremoniously condemns, have been maintained, in their elements at least, by many of the best divines in Christendom. His notions may be more popular, as they are lower, and best harmonize with the conceptions and conduct of vulgar minds.

It is not to be denied by any man believing the Bible that "God is love," that he loves sinners, loves his enemies and the whole world; and that as he is without variableness or the shadow of turning, he must continue to love his intelligent creation for ever. It matters not how severe or protracted the punishments may be which he sees fit to inflict; one thing is certain, and that is, that these punishments can never go beyond his goodness, can never be opposed to his love. Where they cease to be fruits of his love, they must also cease to be of God. From this broad ground we cannot be driven till the revelation made by Jesus Christ is proved false, and God is shown to be an angry, vindictive being, as unlike "the father of our Lord and Savior Jesus Christ," who is good unto all, who "is kind even to the unthankful and to the evil," as our



author's views are unlike those which he condemns. Universalists will still believe with Butler, Dwight, etc. etc. that God is just, *because* he is good, and that he punishes his creatures as a father, and not as a merciless despot, who seeks his own happiness or glory in the wretchedness of his subjects or children.

We trust our readers will now clearly see the folly or wickedness of our author in the stupid or malicious accusation that we "*deny all punishment*, in the proper sense of the term." It betrays a gross ignorance, not merely of Universalism, but of the opinions of many among the most enlightened orthodox theologians; or else a suppression of his knowledge for no very honorable purpose. Mr. Hatfield knows, or should know, that to believe God to be a being who punishes his moral creatures, it is not necessary to ascribe to him the character and motives of the devil, and it would do our author no harm to reflect that such representations as he has made on the subject are illy calculated to do modern orthodoxy a service. The interests of that undefined and indefinable something, so called, are not, in this age, to be promoted by vices which outrage our moral nature, and stripping God himself of every trace of his divinity, leave him an object of mingled hatred and fear, an omnipotence indeed, but an omnipotence operating to no good end.

Whether from an innate love of absurdity, or from some other cause even less worthy than that, our author seems to delight in nothing more than in representing the opinions of Universalists as self-contradictory. Our readers have just seen one exhibition of this ruling passion. His next chapter opens with another.—He maintains that “instead of teaching *universal salvation*, UNIVERSALISM DENIES ALL SALVATION!!”

To understand the full force and the wit of this assertion, it is only necessary for the reader to remember that the pastor of the Seventh Presbyterian Church, is at perfect liberty to define words just as he pleases, and then to convict Universalists of contradiction, absurdity, rank infidelity or whatever else he chooses, on the strength of such a definition. For instance, he defines punishment to mean the infliction of pain, without any love or regard for the interests or happiness of the punished ; and of course, according to Universalism, “there is no such thing as punishment” under the moral administration of our heavenly Father. In the case immediately before us, Mr. Hatfield in like manner defines *salvation* to be the freeing of one from deserved punishment, and nothing else, and consequently Universalists deny all salvation, because they are so stupidly attached to the Bible as to believe that “though hand join

in hand, the wicked shall not be unpunished."

But this, it must be confessed, is but a sorry way of opposing Universalism. If Mr. Hatfield wrote, as he pretends, for "students in theology" and his "ministering brethren," he certainly paid their intelligence and candor a very poor compliment. Does he, can he think them so ignorant or bigoted as to regard this perpetual begging of the question as creditable either to his talents or the cause that he wishes to maintain?

The object of the present chapter of our author's work is to show that Universalists *deny the atonement*. And here again we have our author's definition foisted in and made the standard by which to try our faith. He takes the word atonement in its old theological sense—a sense in which it is never used in the New Testament—a sense now very widely rejected by the religious world, and especially by the party with which he is reckoned and acts, and then, forsooth, condemns poor Universalists, without judge or jury, of denying the atonement, because they do not entertain the same notions on the subject as were entertained centuries ago by men no more enlightened or infallible, perhaps, than themselves.

Our author has occupied no less than 17 pages of his work in showing how Universalists *deny the atonement*, and maintain that *Christ saves*

*no one from any deserved suffering.* That "Christ hath redeemed us from the curse of the law," says he, p. 154, "is orthodoxy, is Christianity. This is the peculiarity of the gospel. This is its power and glory. Take this away and the gospel is gone."

He first shows how sadly we have "degenerated" from our fathers, Murray, Winchester, Chauncy, and Huntington. According to Mr. Hatfield, they were in the main orthodox; and yet it seems they were as grossly misrepresented and abused as their degenerate followers, and by the same class of gentlemen too!

He next goes to the proof of our denial of the atonement. To this good work he devotes page after page. He shows from many authors, and one "*Hosea Ballou, Jr.*" among the rest, that according to Universalism, "*Christ saves no one from endless misery;*" then, that "*Christ saves no one from any deserved punishment, either here or hereafter;*" and finally, that the sufferings and death of Christ "*were not designed to placate the wrath or satisfy the justice of God.*" Having established these several allegations, our author proceeds to draw his conclusion. "The reader," he says, "will at once see that this view of the case, entirely 'explodes' the common doctrine of the atonement. There is no room here for the idea that Christ, a superior being, took the place of man, and



suffered as in his stead, as his substitute, for the sake of the guilty—the just for the unjust.— Their denial of this doctrine is plain, direct and unqualified. They take no pains to conceal it.”

In all this our author has done us no more than justice. But when he proceeds so far as to denounce our views as “utterly Anti-Christian,” and as subversive of the whole gospel scheme, it might be well for him to remember that “the common doctrine of the atonement” is not necessarily true, and that, therefore, it may be denied without either calling in question, or putting to the hazard, the gospel of Jesus Christ. There is one important lesson for Mr. Hatfield yet to learn, and that is, that “orthodoxy,” so called, and Christianity, are by no means one and the same thing!

That Christ Jesus came into the world to do the will of his Father in seeking and saving that which was lost, all christians agree. That he labored and taught, suffered and died for us, for our sakes, in our behalf, has been believed in all ages of the church. That he is our great Teacher, our glorious Exemplar, and our Savior from ignorance, sin and death, has also been almost universally acknowledged. And in all this Universalists most fully believe and most heartily rejoice. They wish to regard him in their hearts, as under God, their greatest Benefactor, and they strive to cultivate in their

souls such gratitude and love toward him as belong to no other being but that ONE SUPREME BEING, whom the risen Jesus himself called his Father and our Father, his God and our God.

But that Christ was a *substitute* for man, that he died to *appease the wrath of God*, and to *reconcile him to his sinful creatures*, or to *screen man from endless misery, or any punishment which he justly deserved*, we do not believe; nor are such doctrines to be proved from the Scriptures, nor found in the writings of the early fathers of the church. The New Testament teaches very distinctly that Christ came from God, to speak God's word, and to do God's work. Was it *wrath* or *love* that sent him forth from the bosom of the Father? He who does not know, knows nothing of the Gospel. Christ's whole mission and ministry were of love. His *death* is mentioned by the apostle, as emphatically, an exhibition of the love of God. "God commendeth his love toward us in that while we were yet sinners Christ died for us." But it was not merely to commend the divine love that our Savior died. This was only a means. The end was to *reconcile* us to God. We had been enemies by wicked works, and he came to reconcile and bring us to God. Observe, it was not to "reconcile the Father to us" as the Protestant creeds express it, but on the contrary

to reconcile us to the Father, "God was in Christ reconciling the world to himself." We are "reconciled to God;" we have "received the *atonement*," i. e. the reconciliation.

"The common doctrine of the atonement" contradicts the whole Scripture representation. It makes God an enemy to the sinner, and therefore renders some extraordinary means necessary to placate his wrath! It maintains that nothing but the death of his own beloved Son, or the endless torments of his creatures could *satisfy the divine justice*. As if the death of the *innocent* could atone for the sins of the *guilty*! As if God's justice could allow such a *substitution*! Conceive one moment of our National Government setting Gibbs, the pirate free, and hanging the Rev. Dr. Spring, or Bishop Onderdonk in his stead!! What satisfaction to justice would that be: or rather what kind of justice is that which could be thus satisfied? The divine justice is more scrupulous and more equitable than that. It requires that he "that doeth wrong shall receive for the wrong which he hath done" and that without respect of persons.

A moderate share of attention to the language of the New Testament, accompanied with a christian love of the truth and a good degree of freedom from prejudice, must convince every mind that it was the love of God to the world

which caused the atonement; and not the atonement which brought God to love sinners. The Savior and his apostles, and modern creed-makers, stand as widely apart, on this subject, as the poles. The latter have boldly reversed the whole order established by the former. And now the pastor of the Seventh Presbyterian Church thinks it becomes him to denounce us as "anti-christian" because we cleave to Christ, because we are disposed to follow his doctrines rather than the theories and commandments of men.

We advise our author to make himself better acquainted with the history of this doctrine before he again indulges in his denunciatory spirit. He will learn that the idea of Christ being a *substitute* in the modern sense of the word, of his undergoing the penalty of our sins, and reconciling God to us, and saving us from the claims of justice, made no part of primitive christianity. If Dr. Muenscher may be believed, no Father of the first three centuries, has expressed the doctrine of a satisfaction, made to the divine justice by Jesus Christ in the stead of men. This doctrine, now regarded as all important, and which our author suggests "is orthodoxy—is christianity" was never fully developed, till after the reformation. No allusion is made to it in the creed called the Apostles. The Nicene merely says what all chris-



tians believe that Christ "was crucified for us," while the Athanasian only declares in equally general terms that he "suffered for our salvation." Under Luther and his adherents and co-workers a theory in many respects now sprung up, as unscriptural if not as licentious in its tendency as the then reigning system of the Papal Church. The substitution and satisfaction of Christ became the all in all of Protestant doctrine. The sins of our whole race or of the elect were imputed to Christ, and God was represented as regarding him for the time being as the greatest sinner in the universe, and pouring out the vials of his intolerable wrath without mixture upon his head. Such views have been becoming more and more moderate, and can now hardly be said to exist unless indeed our author may chance to entertain them. An orthodox writer, T. W. Jenkyn, whose work is now lying before me, says, that "the hypothesis of a literal infliction of the penalty on the person of Christ, destroys the benevolence and weakens the authority of the divine government. It supposes that the divine government would not admit of any diminution of misery, or any accession of happiness in the universe. It *must* have every iota and tittle of the misery incurred, whether by the person of the offender himself, or by his substitute." The following paragraph from the pages of the same

orthodox writer, we recommend to the serious consideration of Mr. Hatfield. "When the atonement is represented as *exciting* in God an inclination to be merciful, and as *producing* a disposition to love, it is in other words, adding a new perfection to God, of which the absurdity and the blasphemy are equal. God gave his Son to be an atonement, because he had loved the world, and redemption is through the blood of his Son, *according* to the riches of his grace." To borrow the expressive mode of speech adopted by our author "What more could a Universalist have said?" Does not Mr. Jenkyn deny "the common doctrine of the atonement?"

It will be seen from what has gone before, that the charge brought by Mr. Hatfield, that Universalists *deny the atonement*, is true or false, just as the prevailing orthodoxy, or the Bible, is taken for the standard of truth. We do deny that "common doctrine of atonement" which our author professes to hold, but it is not true, in any sense whatever, that we deny the Scripture doctrine of atonement.

From this point our author turns to another closely connected with it, viz: the sufferings of Christ, and maintains that, according to Universalism, "there was nothing peculiar in the sufferings of Christ."

We need not remark that this declaration is

in itself exceedingly ambiguous; and unfortunately our author has by no means explained its import. As far as we are able to gather his meaning, however, he maintains that Christ's sufferings were peculiar in their *degree*, and also in their *causes* and *ends*; in all which respects, he attempts to show that we are "of the contrary part."

In regard to the *degree* of Christ's sufferings, it must be obvious that they were human or superhuman, such as human nature could or could not endure. It is believed by many that the sufferings of Christ were not only superhuman, but indeed infinite. In an orthodox treatise on the atonement, now before us, the writer says: "The sufferings of Christ were indeed infinite, not simply in intensity of agony, but as they were the sufferings of a person of infinite dignity and worth." Jenkyn on Atonement, p. 46. This is not, perhaps, an uncommon representation, but it seems to overlook entirely the fact that to ascribe suffering to God is absurd. The very idea of an infinite being precludes all thought of his suffering. But it is very obvious that no being but God is infinite, and consequently no other being could endure infinite sufferings. Such is a consequence of unscriptural modes of representation. To one who adopts the opinion that Christ's sufferings were in any proper sense infinite, the whole phrase-

ology of the New Testament must appear exceedingly jejune and flat.

The great Calvin maintains a still harsher and more abhorrent opinion. He says plainly, that "if Christ had merely died a corporeal death, no end would have been accomplished by it; it was requisite, also, that he should feel the severity of the divine vengeance, in order to appease the wrath of God, and satisfy his justice. Hence it was necessary for him to contend with the powers of hell, and the horrors of eternal death. . . . . He was made a substitute and surety for transgressors, and even treated as a criminal himself, to sustain all the punishments which would have been inflicted on them. . . . . Therefore it is no wonder if he be said to have descended into hell, since he suffered that death which the wrath of God inflicts on transgressors. . . . . The relation of those sufferings of Christ which were visible to men, is properly followed by that invisible and incomprehensible vengeance which he suffered from the hand of God, in order to assure us that not only the body of Christ was given as the price of our redemption, but that there was another greater and more excellent ransom, since he suffered in his soul the dreadful torments of a person condemned and irretrievably lost." Institutes, B. ii. C. xvi—10.

It need not be said how foreign this whole re-



presentation is from that of the Scriptures.—According to Calvin, the “corporeal death of Christ” is nothing, and yet it is this to which the inspired writers perpetually appeal, as the means of our redemption. If the apostles meant what they said, “we are reconciled to God by the *death* of his Son;” we have redemption through his *blood*, are purchased by his *blood*, are justified and enabled to enter into the holiest by the *blood* of Jesus; so Christ “bore our sins in his *body* on the tree,” and we are sanctified “through the offering of the *body* of Jesus.” So likewise was Christ “for the *suffering of death* crowned with glory and honor.” He himself taught that he was the good shepherd who “giveth *his life* for the sheep,” and that this was the highest proof of his concern for them. In the same manner his death is mentioned by St. Paul as the strongest commendation of the love of God; “in that while we were yet sinners, Christ died for us.” The same apostle speaks, too, of Christ’s humbling himself and becoming obedient to death, even the death of the cross,” and adds, “Wherefore God also hath highly exalted him and given him a name which is above every name,” &c. “He tasted *death* for every man, he became a partaker of flesh and blood that through death he might destroy him that hath the power of death, that is the devil.” But enough. This is the

constant language of the New Testament. The Lord's Supper was instituted as a memorial of himself through the emblems of his *body broken* and his *blood shed*, for the putting away of sins. The last words that fell from the lips of the Son of God were, "*It is finished.*" Clearly expressing that the work of redemption was now consummated.

Now *death* is a peculiar thing in our world, and with its terrors and agonies under the multiplied circumstances in which it is experienced, form a comprehensible, and perhaps we may say a definite idea of suffering. We know that this suffering has its measures, it may be greater or less in particular instances, but it is necessarily finite and limited.

But if the prevailing theology be true, the mere *death* of Christ is of all things the most worthless. In this death, however great the sufferings might be, it was the human nature that suffered. It was the *body* that died. But by this, according to Calvin and his followers, "no end would have been accomplished" had he not subsequently suffered "the severity of the divine vengeance, and contended with the powers of hell and the horrors of eternal death," or "the dreadful torments of a person condemned and irretrievably lost!!"

And yet, strange as the fact may seem, while the Scriptures speak constantly of Christ's suf-

ferings and *death* as the means of our salvation, no allusion is any where made to, not a hint is given of, these infinite torments, these horrors of eternal death," upon which men are rash enough to predicate the whole work of redemption !

An appeal is sometimes made by the advocates of human creeds to Christ's agony in the garden for proof of his superhuman sufferings. Some have ascribed that agony to the immediate agency of the devil, who is supposed by them to have been let loose upon the Son of God in this fearful hour and permitted to fill his mind with horrors ; others have ascribed it immediately to the hand of God, who there wrung the heart of his beloved Son with a sense of the divine wrath inflicted upon him as the substitute of sinners, and tortured him with the agonies of hell ! With respect to the first hypothesis, it is enough to say that it is utterly destitute of any foundation in Scripture, and is given up by the most judicious theologians of all classes.—As to the second, it is clearly disproved by our Saviour's assertion, " He that sent me is with me, the Father hath not left me alone ; for I do always those things that please him ;" and by the fact that in this very agony an angel was sent by the Father to strengthen him. Dr. Whitby maintains with great strength of reason that Christ could not lie under the sense of any

anger or indignation God had conceived against him, nor any doubtings of his Father's love.— And Dr. Bloomfield observes, “ That the agony was occasioned (as some suppose) through the *divine wrath*, by our Redeemer thus bearing the sins of the world, is liable to many objections, as is also the opinion that our Lord then had a severe conflict with the great enemy of mankind.” He adds, “ The deadly horror was, no doubt, produced by a variety of causes, arising from his peculiar situation and circumstances, and which it were presumptuous too minutely to scan.” To these we may add the opinion of that riper scholar and more judicious theologian, Archbishop Newcome, who says, “ those divines entertain the most just and rational notions, who do not think that our Lord's broken and dejected spirit was a trial supernaturally induced, but assign natural causes which shook his inmost frame.”

Should it be contended that our Saviour's sweating “as it were great drops of blood,” proves his superhuman suffering, we reply, that the language of the Evangelists, will hardly justify the opinion commonly entertained, that he actually sweat blood, but only that his sweat was, as to the size and form of its drops, like those of blood; but were it otherwise, there are several cases recorded, in which the blood has actually been made to tinge the sweat, through



the intenseness of mental agony. Christ was not, could not be unsusceptible of pain. He partook of our weak nature, and felt deeply all its sufferings. This was necessary that he might be a merciful and faithful high priest, and able to succor those that are tempted and oppressed. And the remark of Luther is not without force that "as the body of Christ was pure and without sin, but our body is impure, so we scarcely feel the terrors of death in two degrees, where Christ felt them in ten, since he was the greatest of martyrs, and experienced the deepest terrors of death." But what a noble instance of resignation and obedience was that which, with a full view and a lively apprehension of all his agonies, still exhibited itself in the conduct of our Saviour, and uttered itself forth in the words, "Not my will, but thine, O God, be done!" That was filial trust, and the spirit of self-sacrifice, which saw in obedience and duty something infinitely more noble than is to be found in outward ease, or mere personal gratification.

Modern orthodoxy has discovered that although the sufferings of Christ were indeed infinite, this, their magnitude, was by no means necessary to the reality or sufficiency of the atonement. Mr. Jenkyn concedes that "probably, the sufferings of some martyrs may have exceeded Christ's, as far as the mere infliction

of pain is concerned. . . . In reading the accounts of the sufferings of Christ, we cannot avoid the supposition that they might have been greater, [notwithstanding they are *infinite*,] or they might have been less without affecting the reality or supremacy of the atonement." Nay, Mr. Jenkyn goes still farther and maintains that "as the infliction of pain is not indispensably necessary to the design of punishment, neither is it necessary to the design of atonement."—Why then are Universalists heretical because they do not believe that Christ's sufferings were infinite? Must we believe that he suffered infinitely more than was necessary?

The truth is, we believe precisely what, and *all* that the Scriptures teach of the *degree* of Christ's sufferings. That he came to our world poor, in order to make many rich; that he had not where to lay his head; that he suffered much from the hostility and ingratitude of his countrymen, and much from the dullness, the betrayal, the denial, the desertion of his apostles and friends; that he shrunk from the terrors of death and was in agony; that he was cruelly mocked and spit upon and scourged, and finally subject to a bitter death, even the death of the cross—all this, and all else which the Scriptures express or imply of the sufferings of Christ, we most fully, most religiously believe. That God was angry with his beloved Son and tortured

his soul to appease his own wrath, we do not believe, and we contemplate such a doctrine with utter abhorrence.

But Mr. Hatfield complains because we regard the sufferings of Christ of such a *kind* as makes them in some sense possible to all good men. They were in their nature the same as all other sufferings by whomsoever endured in the cause of righteousness and humanity. Our author would have them "*peculiar*" in this, that they not only infinitely transcend but are also wholly unlike all other suffering endured in the world. Or in other words, if we understand him, he would have them to be the sufferings due to us, the punishment which our sins merited, inflicted on Christ as our substitute! This would make them peculiar indeed.

That Christ "bore our sins in his body on the tree," that "the Lord laid upon him the iniquities of us all," &c. &c., is true in the sense in which the Scriptures make these declarations. But what is that? We answer, He bore our sins, as he did our griefs and sorrows. Not by suffering them himself, but by removing them through his blessed ministry and death. This is the interpretation given us by an evangelist, and should be regarded as satisfactory. After recording many cures performed by our divine Master on the sick by whom he was thronged, the evangelist adds, that this was done "that it

might be fulfilled which was spoken by Isaiah the prophet saying, *Himself took our infirmities, and bare our sicknesses.*" It is thus represented, too, by some of the ancient Fathers. Eusebius speaks of Christ as "an excellent Physician, who, for the sake of saving those who are laboring under disease, examines their sufferings, handles their foul ulcers, and from others miseries, produces grief and pain to himself."

But our author takes strong exception to an illustration which some of our writers have introduced, in order to set forth their views of Christ's death. It has been said that Christ gave himself for the redemption of the world, just as our Revolutionary Fathers gave themselves for the freedom of our country. Whether such illustrations are the best that could be employed, we shall not here dispute; but our author should be aware that such comparisons have been made by others besides modern Universalists. How often has the case of Zaleucus, king of the Locrians, been appealed to, in order to illustrate the orthodox idea of atonement! Zaleucus had passed an edict forbidding adultery, and threatening to put out both the eyes of the offender. His own son was the first who exposed himself to the penalty. The king plucked out *one* of his son's eyes, and *one* of *his own*. This shows how God could suffer the penalty of his own law and let the transgressor go free!! But so ancient and respec-



table a writer as Origen, says that "Christ willingly suffered this death for the human race, analogous to those who die for their country!" Even our Savior himself teaches us that "Greater love has no man than this, that a man lay down his life for his friend." And so says St. Paul: "Scarcely for a righteous man would one die, yet peradventure for a good man some would even dare to die, but God commendeth his love toward us, in that while we were yet sinners Christ died for us." And as if to show beyond all dispute the *nature* of Christ's death, St. John tells us that "Hereby perceive we the love [manifested by Christ] because he laid down his life for us; and we ought to lay down our lives for the brethren." What else can all these passages imply than that it is possible for others to *die* for their fellow creatures in such a way as Christ died? And where is the heresy which our author has smelt out among Universalists on this subject?

It is amusing to hear Mr. Hatfield denouncing Universalists as "Anti-Christian" for taking precisely that view of Christ's sufferings which Bp. Butler adopted, and on which he so triumphantly defended christianity against some of the most learned and subtle enemies that our religion ever had. So far from advocating Mr. Hatfield's "peculiarities" of doctrine, this profound thinker maintained that Christ's sufferings

were altogether analogous to those which men are daily called to undergo for one another.—“In the daily course of natural providence,” says he, “it is appointed that innocent people should suffer for the faults of the guilty. . . . . Men by their follies, run themselves into extreme distress ; into difficulties which would be absolutely fatal to them, were it not for the interposition of others. God commands, by the law of nature, that we afford them this assistance, in many cases where we can not do it without very great pains and labor and sufferings to ourselves. And we see in what variety of ways one person’s sufferings contribute to the relief of another,” &c. This suffering, so incurred, the Bishop calls “vicarious punishment,” and tells us that “it is a providential appointment of every day’s experience.” The sufferings of Christ in behalf of mankind, he represents as an appointment of christianity, “*of the very same kind with what the world affords us daily examples of.*” Where then was the peculiarity? But probably Bishop Butler was an infidel, and his opinions Anti-Christian!

Mr. Hatfield says we “teach that there was nothing peculiar in the sufferings of Christ.”—The accusation is false. We believe that the sufferings of Christ were peculiarly *great*, though not infinite, probably not superhuman : *he was a man of sorrows and acquainted with*

*grief.* His was a life of suffering, and his death was attended by every circumstance which could affect a mind free from sin. But we say with Jenkyn, "In the sufferings of Christ, there was no pang of remorse, no consciousness of demerit, no moral and eternal death," p. 40. Again, we believe the sufferings of Christ were peculiar in their *object*. They had a higher aim than any other sufferings ever endured. The cause in which, and for which, Christ died, was no less than man's highest and endless welfare. It was to reconcile a world of intelligences to God, and to make them the participants of a grace that was infinite and divine. These sufferings were peculiar, too, in this, that while others had died for their "friends," and might sometimes even dare to die for the "good," our Savior died for his *enemies*. It is the highest pitch of human greatness and heroism to die even for personal friends or the most loved and valued among men. "To die for the *unworthy* is ABOVE humanity. It was *divine* in Christ while we were *enemies* to reconcile us to God by his own death." But once more: we believe the sufferings of Christ to be peculiar in their *efficacy*. Men often suffer and die in vain, and their lives are thrown away. Christ knew what he would, and what he could do, and he therefore "gave himself a ransom FOR ALL—" he "tasted death for every man." And he him-

self says, "And I, if I be lifted up from the earth will draw all men unto me." Christ's sufferings are possessed of all the efficacy necessary for the accomplishment of the grand object he had in view; because they are exactly adapted to the case in which they were undergone, and because they are precisely what God saw to be proper and needful. Hence we are taught by inspiration that Christ "shall see of the travail of his soul and shall be satisfied." All that he died to accomplish shall be accomplished; all whom he died to save shall be saved. This is a "*peculiarity*" in Christ's sufferings which has been strangely and sadly overlooked. Our author himself, notwithstanding all the peculiarities for which he contends, has no knowledge of this, nay denies, scorns, tramples it under foot. He would have Christ's sufferings peculiar in their nature, and infinite in their extent, the sufferings of a God rendered substitutionally for the whole world; and yet what is to be the result? According to orthodoxy, it will be meagre enough. These infinite sufferings have no certain efficacy, there is no proportion between the means and the end. The former is grand beyond all conception—all necessity; the latter is contemptible. It is like rearing an Atlas to sustain a cockle-shell. It is one of the marvels of our age, with what toil some men strive to prove the Supreme Deity



of Jesus Christ, and the infinite merit of his sufferings and death, for the mere purpose, one is sometimes tempted to think, of showing how fruitless the labors and agonies of such an august Personage may be !

There is a curious paragraph from our author which we can not avoid here transferring. After making various quotations from Universalist authors in relation to the sufferings and death of Christ, Mr. H. says, " I forbear to adduce other witnesses. What we have is enough to break our hearts. That men, professing Infidelity should have thus made the cross of none effect would not have surprised us. But that men professing, and very tenacious of the claim, to be christians, should have thus wounded Christ in the house of his friends, is heart-rending. We are confounded, overwhelmed, at such an unnatural spectacle. Our only reply is—*a flood of tears.*"

" A flood of tears ! " Oh, what a generous sympathetic soul our author has ! What a tender and compassionate heart ! Let any man read but three pages of " Universalism as it is," and tell us if its author's spirit is not gentler than the cooing dove. Kind, mild, loving, weeping saint. Our own hard heart is melted under his tears—his " flood of tears." May their fountain never be dry ! May he always have tears in equal quantities when the errors

of Universalism fall under his observation ! It will save us *oceans* of abuse.

Our readers can now easily see the falsehood of the charge preferred against us by Mr. Hatfield. His design was not to exhibit our views, not to give Universalism as it is in relation to this point, but merely to catch up some passages which could be turned to advantage against us, by chiming in with the prejudices of his ignorant readers. The object and the manner of its execution is worthy of our author.

Our author closes his chapter by a labored attempt to convict Universalists of a most palpable inconsistency in their views, in which he represents them as maintaining the gross self-contradiction, that Christ saves no one only *in this world* ; and yet that he is the Savior of *all men, through eternity*.

To seek out the occasion for this consummate blunder, or something worse than a blunder, it is only necessary to remember that according to a popular form of orthodoxy, this life is only a probationary state and not a season of punishment also. The penalty of sin being nothing less than endless misery or "eternal death," belongs exclusively to the future state. Now Christ came to save men from the punishment of their sins ; and of course, to save them from little or nothing that pertains to this world.

The Universalist view is widely different from this. It maintains that Christ came, according to the Scriptures, to "save his people from their *sins*;" not the punishment of them; to call sinners to repentance, etc. etc. It was a present and pressing evil from which he would redeem them; it was something belonging to this world, something attaching to man here. The difference in the two theories is manifest. According to one Christ saves men from *justice*, from punishment merited. According to the other he saves them from *sinning* and thus falling under the inflictions of justice. According to one he saves men from hell existing only in a future state; according to the other, from sin which exists and reigns in this.

It was with reference to this distinction that Mr. Ballou probably somewhere said, (our author's reference is incorrect,) that "all those passages of Scripture which define the nature of salvation, agree that Christ saves man from evil which attaches to him in the present state of being. . . . . It thus appears that the salvation of mankind by Jesus Christ is a salvation from sin. And as sin is an evil which attaches to us in this present state, it appears that instead of saving men from just punishment in the future world, Jesus came to save them from the sin which they commit in this." In like

manner Mr. Whittemore says, "The evils from which Jesus came to save men are in this world, and for this reason he came into this world to save them."

Who on earth but our author could infer from such language as this, uttered as it obviously was in direct reference to prevailing orthodox opinions, that Universalists teach "that the sufferings and death of Christ, affect man *only in this present world*," and that his "salvation has nothing to do with another world!!!" And yet such is the conclusion of our candid and truth-loving author. Unsatisfied with charging such consequences on Mr. Ballou and Mr. Whittemore, whose language alone he has quoted, he says, "Such is the uniform testimony of all their authors so far as I have had an opportunity to consult them. They all maintain that the *only* sense in which it is proper to say that Jesus is the Savior of the world is that just given!!"

Having established this great point thus satisfactorily, our author thinks himself justified in wielding his tremendous logical powers, and goes on to say, that granting the Universalist doctrine, "then I maintain that CHRIST DIED IN VAIN as respects the vast multitudes of the human race." Indeed; can not Mr. Hatfield maintain this appalling conclusion on any other hypothesis than that which he falsely ascribes



to Universalists? If we mistake not he may maintain, upon the true grounds of his own faith, that "as far as respects the vast multitudes of the human race CHRIST DIED IN VAIN." We know of no form of orthodoxy so called, but that almost obsolete one of vicarious limited atonement, which does not thus end. But this is not all. Our author wishes to exhibit the strength of his mental vision still farther, and therefore proceeds with singular coolness to show how on the theory ascribed to Universalists "they absolutely exclude themselves from using a large class of texts in proof of their principal doctrine to which they have been accustomed most confidently to appeal." "What else, now," says he, "can it be but the most bare-faced deception in a Universalist preacher, who believes that our future condition is not at all affected by what Christ did or suffered here, to appeal, in endeavoring to disprove endless, or limited punishment in a future state, to those texts which represent Christ as the Savior of all men, &c."

It is passing strange that a man endowed with even a moderate share of common sense should make so hopeless an attempt to impose on the credulity of the world as is here exhibited. Whom could our author expect to persuade into the belief that Universalists are so stupid, so utterly blind, as to maintain in one breath

“that salvation has nothing to do with the future state,” and in the next that “all men will be taken to dwell in heaven freed from all sin and sorrow, because Christ died for all, or was the Savior of the world?” And yet this is the task of our author. And to show how keen is his perception of our absurdities, he must needs introduce several examples in which our writers assert, or attempt to prove, the salvation of all men; and from which, with the authority of a master of logic, he brings them back to this grand doctrine, before stated, that “*the salvation which Christ effects has nothing to do only with this life.*” Take one instance; for it is instructive to see what flights folly can sometimes exhibit. Mr. D. Skinner is represented as saying, “I can not see how any two propositions can be more clearly established than these—1. That Christ died for all; and—2. That he will save all that he died for.” To this our sapient author replies, “Well, what then? Does it follow that all will go to heaven? No, for nothing that Christ did in this world, as they maintain, affects our condition hereafter in the least degree.” Another of our writers had observed that to grant that sufficient provision had been made for the salvation of all men is equivalent to the admission that all will be saved. “But where?” says the lynx-eyed Mr. Hatfield, “Not in a future state but in this. Not from

punishment, but from *sin*. Are then all saved from sin in this life? No. Then all *will* not be—are not certainly saved even in this world: and this salvation does not concern another world!" But enough. It is plain that Universalists are unspeakably short-sighted, or our author has most egregiously misrepresented them.

But not quite satisfied with exhibiting our "fallacies" and folly, Mr. Hatfield accuses us of "sophistry," and of continually shifting our ground and occupying by turns the most contradictory positions merely to impose upon our fellow men. "Such sophistry" he says "is scattered over nearly all Mr. Billou's pages." "Mr. Thomas' book is wholly based on this fallacy. From beginning to end he refers to such texts in proof of the salvation of all mankind in another state. And I scarcely know one of their books in which this sophistry does not appear." "It shows" says he, "that they do not believe their own definitions and doctrines when they are thus driven to swallow their own words. A long schooling it needs, indeed, for men to unlearn the plainest lessons of common sense!" There is civility and gentleness, and good nature in these remarks which become their author and may be regarded as the fruits of his religion. But he shows his zeal in such warm and energetic language

as the following: "Away with such dishonesty, such pitiful subterfuges, such tricks and double dealings!!!" Pure soul, has he not another "flood of tears?" But these are the expressions of "orthodox" charity; and proceed from a heart, if we may believe their author, which has been "radically changed" and which finds its highest gratification in *secret* prayer—to be boasted of afterwards, and proclaimed from the house tops!

Our author's next labor is to exhibit our *denial* of the Trinity. The Universalists, says he, maintain that "JESUS CHRIST WAS ONLY A MAN OF SUPERIOR GIFTS; and consequently that THERE IS NO DISTINCTION OF PERSONS IN THE DEITY."

It need not be here said, we trust, what vast importance has, for ages, been attached to the doctrine of the Trinity, how many and bitter controversies it has excited, how little agreement there has been and now is, among its advocates, and how profoundly useless it has ever proved to all the practical interests of religion. We do not propose therefore to do more than merely to correct some of our author's statements, and justify and defend our faith on the subject, against his assaults.

All christians, we suppose, agree in believing that there is one, and, properly speaking, but *one* God. With equal harmony they all believe



in the Lord Jesus Christ, the Son of God and the Savior of men; and also in one Holy Spirit, the Comforter, the Spirit of Truth. These are the facts presented in the Scriptures, and in which christians of all ages have been agreed. But when men begin to speculate and theorise on these facts, unity of faith soon ceases. It was so among the early christians and has been so ever since. "Respecting the consummate perfection and majesty of the Father," says Dr. Muenscher, "there was no disagreement among them; but the more they labored to define the nature of the Son and Holy Ghost, and the mode of their relation to the Father, the more they disagreed." The truth is, as the author of "Religious Dissensions" judiciously remarks, the controversies relating to this subject, "have not so much regarded what the Bible speaks, as the use to be made of its testimony."

The theory now called *Trinitarian*, it is worthy of observation, is no product of the early ages of Christianity. It had no existence for several centuries, but was the crabbed growth of later times. It also deserves consideration that no Trinitarian has yet been able to state that doctrine in even intelligible terms. The Nicene creed is scarcely Trinitarian. The Athanasian, so called, is so; and yet it may be well doubted if more glaring absurdities were

ever brought together in the same space. The Westminster Assembly, and Presbyterian creed-makers tell us, that "in the unity of the Godhead there be three persons of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." What ideas these gentlemen may have had, it is impossible to say, but what language, we ask, could they have well contrived to use, that would more effectually defy all attempts at comprehension? We can not avoid the conviction, that modesty at least, if not justice, demands of our Trinitarian brethren, that they should not rashly damn us for disbelieving a dogma which can never be taught in the language of Scripture, and which after the attempts of ages they themselves have not yet been able intelligibly to express!

Our author is right in saying that most Universalists in this country at the present day, maintain that "there is no distinction of persons in the deity." We find no notice of such distinction in the Holy Scriptures: we meet with neither the phraseology nor the idea there. They speak of the one God as one person, i. e. as a Being numerically distinct from all other beings; and to our poor comprehen-

sion, they no more intimate the existence of three persons in the Godhead than they do of thirty or any other number.

But our disbelief of the popular dogma of three persons in the Deity, is by no means necessarily connected with the other doctrine ascribed to the denomination, viz. that "Jesus Christ was only a man of superior gifts." It is true, that some of our writers have adopted these notions of our Savior, but our author's representation that they are found running through all our writings is not true; so wide indeed is it from the fact, that as far as our acquaintance extends, they are held by only a very small minority of the denomination; while the great mass entertain very exalted conceptions of Christ and his ministry. Still we have never made this a point of debate and strife among us, and the history of the past should admonish us that little is to be gained to piety or peace by so doing. We believe with Bp. Warburton that it is of more concern for us to know Christ's *Moral* than his *Physical* nature. His names indicate his *office* rather than the *dignity of his person*. It was never required, we think, in apostolic times, that in order to be a christian one must believe that Jesus Christ was the Supreme God, or the second person in the Deity. Such a condition was never prescribed by any inspired man. Philip, in order to christian

baptism, asked no more than this ; “ if thou believest with all thine heart, thou mayest.” The reply was, “ I believe that JESUS CHRIST IS THE SON OF GOD.” Had Athanasius or a modern Trinitarian been there in the place of Philip, would this have satisfied him ? St. John in like manner lays great stress upon this confession, which Philip required. “ Whosoever,” says he, “ shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” Again, “ Whosoever believeth that Jesus is the Christ, is born of God.” “ Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?”

There is another consideration which seems to us to weigh heavily against the popular dogma of the Supreme Deity of Jesus Christ, and to deserve more attention than it has hitherto received. It is the fact, that notwithstanding the Jews of the apostolic age were bigotedly attached to the doctrine of the simple unity of God, the doctrine of the Trinity was never made, so far as the New Testament informs us, a ground of complaint by them, or the occasion of persecution against the inspired preachers of the gospel. The apostles uniformly entered the Jewish synagogues at first, and preached Jesus, and that Jesus was the Christ ; but in no single instance do we hear of any opposition on the ground that they preached him to be the



Supreme God, or the second person in the Godhead. That the Jews of that or any preceding or any subsequent age have been Trinitarians, cannot be pretended. And the captious accusations which they, in two or three instances, preferred against our Lord himself during his personal ministry show clearly how sensitive they were on this subject, and how ready to avail themselves of the popular faith in order to effect his ruin. When he pronounced a man's sins forgiven, they accused him of blasphemy, because he did that which they believed or pretended could be done by God only. When he spoke of God as his Father, they again accused him of blasphemy, because as they represented it, he thus made himself *equal with*, or rather *like to* God. So also when he said, "I and my Father are one," they preferred the same accusation once more, because being a man he made himself God. These instances are enough to show how ready, and even anxious they were to find occasion to accuse him. But when thus accused, did our Saviour acknowledge the charge to be just? Did he profess that he was indeed God or equal with him? No Trinitarian will venture to assert or pretend it. So far from this, our Lord took pains to reply to these accusations, which sprung more from captiousness than an honest misapprehension, and showed that they were groundless and

absurd. After the ascension, we hear no more of these complaints, and we must, therefore conclude that the apostles were not understood to preach that Christ was God, or else that the Jews were strangely and unaccountably indifferent to the subject. The latter cannot be admitted with the slightest show of truth, and we are, therefore, left to adopt the former. We have quite circumstantial accounts of the apostles' labors for thirty or forty years after the crucifixion, and although they were brought into almost constant contact with their countrymen, the Jews, and for several years preached exclusively among them, speaking face to face, and in their own language, the New Testament contains no hint that they were ever persecuted or opposed in any manner, for preaching that Christ was the Supreme God ! Could a Trinitarian have preached his doctrines boldly for years, in Judea in that age, and yet no hand have been raised against him, no mouth opened to condemn him ? Let him answer in the affirmative who can.

As a denomination we believe, in the very words of Scripture, that there is "one Lord, one faith, one baptism, ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL." "To us there is BUT ONE GOD, THE FATHER, from whom are all things, and we in him, and *one Lord*, JESUS CHRIST, by whom are all things and we by him."

Highly exalted as we conceive Jesus Christ to be, we still believe him to be subordinate to the Father, and distinct from him. He never claimed to be the Supreme God, but always acknowledged his inferiority, and his dependence upon him. When tempted by the devil he conquered by avowing his obligations to worship "the Lord his God." He spoke of God habitually as his Father, confessed that he came not of himself, nor to do his own will, and maintained that the words which he spoke and the works which he performed, were the words and works of his Father who sent him. In accordance with this idea, he represented every thing he possessed as the *gift* of his Father.— "As the Father hath life in himself, so hath he *given* to the Son to have life in himself." "All power is *given* to me in heaven and earth." He acknowledged that God was greater than he, and showed how that acknowledgment should be understood, by frequently *praying* to his Father, and especially in his last moments on the cross, when he exclaimed in the bitterness of death, "My God, my God, why hast thou forsaken me?" After which he said, "Father, into thy hands I commend my spirit." If Jesus Christ was in a few passages called God, it is evident that he recognized a being still greater and higher than himself, whom he called his God, the God and Father of our Lord Jesus

Christ. "Thou hast loved righteousness and hated iniquity, therefore God, even THY God, hath anointed thee with the oil of gladness above thy fellows."

We believe that Jesus Christ is "the Son of God"—"the first born of the whole creation"—"the image of the invisible God"—"the brightness of his glory, and the express image of his person." Although he appeared in the form of weak humanity, yet he was "made so much better than the angels as he hath by inheritance obtained a more excellent name than they," and is "appointed heir of all things." He was Immanuel, God with us, for God was in him reconciling the world to himself," nay, in "him dwelleth all the fulness of the Godhead bodily," so that he who hath seen Jesus hath also seen the Father, he who hath heard Jesus hath also heard the Father, speaking by his Son; he who loveth the Son, loveth the Father also who sent him, and "whosoever denieth the Son, the same hath not the Father." In short, we believe in Christ as the Son of God and the Saviour of the world. We believe that he is appointed of God, the king of his heavenly kingdom, and that he must reign—there is a necessity laid upon him to reign—till he hath put all enemies under his feet; till all things, God alone excepted, shall be subdued unto him. "Then shall the Son also himself be subject unto him



that did put all things under him, that God may be all in all." For "He hath highly exalted him and given him a name that is above every name, that in the name of Jesus every knee should bow, of things in heaven and things in the earth, and things under the earth—'a common periphrasis of the Hebrew and New Testament writers,' says Prof. Stuart, 'for *the universe*'—and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Such are our views of God and of Christ.—They were expressed by our Saviour himself when he said, "This is life eternal, that they might know THEE, THE ONLY TRUE GOD, and *Jesus Christ, whom THOU hast sent*;" and by St. Paul who says, that "there is ONE GOD, and *one Mediator* between God and men, the man Christ Jesus, who gave himself a ransom for all."—That this statement will satisfy such men as our author, we do not expect, because we choose to express our faith, "not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth," and Trinitarianism can never be so expressed.

We are sorry to add that our author's "flood of tears" like the morning dew, is passed and gone, and instead of weeping over our errors, he gratifies his pious feelings by quoting a passage from that very devout and spiritual writer,

BURNS, the Scottish bard ! Whether it meets with a befitting application to Universalists, or whether, as it was originally designed, it should not rather be applied to a very different class of men with whom our author is on terms of far greater intimacy and fellowship, we shall leave the public to judge. We will quote the passage :

“God knows I’m not the thing I should be,  
Nor am I even the thing I could be,  
But twenty times I rather would be  
                                  An Atheist clean,  
Than under gospel-colors hid be  
                                  Just for a screen.”

Having thus cleared his conscience our author next proceeds to show that according to Universalism “THE FAVOR OF GOD CAN NEITHER BE GAINED NOR LOST.”

“It matters not” says our author, giving a statement of our views, “It matters not how a man conducts himself whether ill or well, the great God regards him with the same complacency and pleasure. God’s mind is not in the least degree affected by our sins ; he always loves us, and all of us, with his whole heart and soul, and none the less because of any sins that we may have committed in this frail state.” He then enlarges upon the subject and shows that no good Universalist can suppose that God is ever displeased with the work of his own hands ; no, not even with Pharaoh nor with Korah

and his crew, nor with the children of Israel, even when they killed the Lord of life! nor that the punishments inflicted upon these transgressors were any thing but LOVE, the means of still greater good, &c. &c. "It is out of the question, say they, that God can ever become unreconciled to man, whether he be a Herod, a Nero, or a Caesar Borgia."

All this is proved after Mr. Hatfield's fashion from Universalist authors. From Mr. Ballou he proves that in the case of Adam's first sin, although a great change had taken place with Adam, it would still be difficult to prove that *any alteration* had happened in *God*; that God was not unreconciled to Adam, and that to say that God loved him any less *after* transgression than before denies his unchangeability. Nay Mr. Ballou grows very blasphemous, it would seem, and actually maintains that there is no reason to justify the belief that Adam was not equally the object of divine favor after he sinned as he was before; that no change in man can effect any change in God, and finally that all are equally the objects of the divine love!!!!

"This view," says our author, "upturns orthodoxy at once, and convicts, if true, even prophets and apostles of heresy." That it upturns orthodoxy is very frankly conceded, but we flatter ourselves that the prophets and apostles are not to be found in company with a

system that a single truth so readily upturns.

But let us examine this subject with more care. Our author begins by uttering a rank falsehood. He says that according to Universalism "it matters not how a man conducts himself, whether ill or well, the great God regards him with the same complacency and pleasure." Now this is not true. It is what no Universalist has ever expressed or believed. What is the meaning of the phrase, "regards with the same *complacency* and *pleasure*?" Our author can not be ignorant that love is by theologians divided into two or three kinds, as *love of esteem*, *love of benevolence*, *love of complacency*. And he also well knows that they distinguish the love of God toward men into *love of benevolence*, which is the inclination to seek the happiness or welfare of its object, and *love of complacency*, which finds pleasure or satisfaction in the contemplation of that object's moral character. It is obvious, therefore, that while as a benevolent being, God must love all his creatures, he can love with "complacency and pleasure" only those who are good and made morally conformable to his own will.\* This is what Universalists have always believed and

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\* We would advise our author to read a few pages of President Edward's Treatise on the Nature of True Virtue. Vol. III. pp. 95—97, where he will find this grand distinction very clearly and even beautifully presented.



preached, and what the Scriptures most fully sustain.

Now our author not only failed to make this obvious distinction but concealed it, or what is worse, he charged upon Universalists an opinion which is notoriously false and which he knew he had no means to prove : viz. that God looks upon those guilty of the blackest crimes "with the same complacency and pleasure" as he does upon those who have washed their hands in innocency ; or in other words, that God takes no cognizance of moral character or conduct, is utterly indifferent whether men are good or evil, and that it is a part of our faith that "every one that doeth evil is good in the sight of the Lord and he delighteth in them," and that he discerneth not "between the righteous and the wicked and between him that serveth God and him that serveth him not."

Among all our author's multiplied and melancholly departures from truth, we have met no one more glaring, more wicked than this. Charity itself can not set up the plea that he might have been mistaken. He knew that the representation which he was making was false length and breadth ; and we leave him to settle it with his conscience.

That God loves all men and loves them always, is a great and constant doctrine of Universalism, and also of the Bible. And on this

subject, there exists little difference of opinion among enlightened and candid theologians of all sects and parties. That "God is love" — that he "is good unto all and his tender mercies are over all his works," are truths of Scripture which few are bold enough to deny and none can explain away. That God is unchangeable is also a truth too clearly taught to be thrown in question by any believer in revelation. What is the necessary result of these doctrines? What but that so strongly and frequently taught in the New Testament, that God *loved the world*, and so loved it as to give his Son to die for it: that he loved mankind when they were *enemies, sinners*, dead in trespasses and sins, and that the whole economy of the gospel is but the fruit of that pure, benevolent all-embracing and everlasting love? We do not say that God regarded sinners "with complacency and pleasure," but we do say what the Scriptures so plainly affirm, that he loved them as a father loves a disobedient and wayward child, and that he "commendeth his love toward us, in that while we were yet sinners Christ died for us!" St. John bears testimony to the same great truth; "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . . We love God because he first loved us." In denouncing Universalists, therefore, for hold-

ing such a fearful sentiment, our author unwittingly involved all those men of God who spake as they were moved by the Holy Ghost.

It may please Mr. Hatfield perhaps to see the opinions of some who have been distinguished in their day, on this subject. Clement of Alexandria remarks that "God can hate nothing which he has made. For if he hated it he would not have made it, since every thing rests upon his will; consequently God loves all things that exist." But Clement was a Universalist and his opinion is therefore of no value with our author. But hear Dr. Dwight, who was not a Universalist. He argues that God has no motive to be malevolent. "All beings and events," he says, "are exactly such as he chooses either to produce, or to permit; and such as he chose antecedently to their existence. He can have, therefore, nothing to fear or malign." Vol. i, Ser. 8. Again he argues that the benevolence of God is strictly infinite. "To his love of happiness existing, to his desire of happiness as a thing to be produced, no limit can be affixed. . . . It is equally evident that the benevolence of God is immutable and eternal. This divine attribute, is like omniscience and omnipotence, plainly incapable of addition or diminution. How can it be increased? By whom or what can it be lessened? What can put an end to its existence?" He maintains

that God's whole "moral character is LOVE, endlessly diversified in its operations and manifestations but simple and divisible in its nature; an intense and eternal flame of uncompounded good will. . . Nothing less than infinite and unmingled benevolence could qualify him for the great work of replenishing his vast kingdom with unceasing and eternal good. Ail good-will inferior to this, must, it would seem, *be wearied, discouraged, influenced to change its views by rebellion and provocation, and thus inclined to vary its original and best designs and to fall short of the perfect objects, which it began to accomplish.* But the love of God, evidently without limits, is equally without *variableness or the shadow of turning.*" Truly this is as bad as "Messrs. Ballou and Skinner." But bad as it is the good Doctor makes it still worse by contrasting Jehovah with the heathen gods whom he represented much as Mr. Hatfield does the object of his worship: he says they were "deformed by every human passion, possessed of no fixed character, or purpose; contentious among themselves; *revengeful toward mankind; flattered into good humor again by their services!*"

But take another author, Thomas Amory, whose "Twenty-two Sermons" on the Goodness of God lie before me. "The goodness of God is unchangeable. 'Tis not a flush of good humor which may be spent, 'tis not a great, but



limited treasury which may be exhausted by large and continued communications; *nor is it a disposition which can be wearied and altered by the follies and vices of men*, or of any other creatures. . . . God is absolutely exempt from those passions, which when irritated, often change good men from kind to cruel. Though mankind offer to their Maker innumerable provocations, yet he can never be provoked to do any thing unworthy perfect wisdom and goodness."

This is the manner in which orthodox men speak when they have no party purpose to gain and no unscriptural doctrine to support. True, this is not the manner of John Calvin and his followers. According to him, God loves only the elect. The rest, and much the larger part of the human race, were created objects of his eternal hatred and curse. "It is an awful decree, I confess," says Calvin, "but no one can deny that God foreknew the future final fate of man before he created him, and that he foreknew it because it was appointed by his own decree." But towards the elect the divine love is as unfailing, according to Calvin and Presbyterianism, as any Universalist could desire. But our author has made the discovery that God renders vengeance to his enemies, who shall be punished with everlasting destruction! Nay, he has succeeded in finding two or three passages in which God is said to have been the

*enemy* of certain of his creatures, and to have fought against them!!—and on these he rears the pleasing doctrine that God can be as angry, revengeful and injurious as any of his sinful creatures. But there is one discovery which he has not yet made, and which might be of vast service to his theology. We allude to the fact that God can love a *sinner*, without loving or approving of *sin*. Christ was once called the “friend of sinners;” but we believe he was never justly thought a friend of sin. This slight distinction has been entirely overlooked by our author, who has grossly misrepresented our views by pretending that we believe that “God loves *sin* just as much as holiness.” Why can not Mr. Hatfield be candid and speak the truth?

From this doctrine of God’s immutable love to man, the Universalists infer, says our author, that *Prayer has no effect on God*; that is, it will effect no alteration in his dispositions, or purposes, or will. Prayer under such circumstances our author thinks would be mockery! It is the reason too why Universalists have no more prayers. And hereupon Mr. H. breaks forth into a strain of almost unparalleled abuse, unparalleled even by himself. “Now all this,” says he, “must be ‘glad tidings,’ indeed, of ‘great joy’ to every blood-thirsty, polluted and abandoned wretch on earth. And no wonder is it that such men are such warm adherents to

our modern Universalism. . . . . Universalist preachers, though they often endeavor to evade the force of the fact, are not ignorant that their doctrines find most favor with such men. . . . Yes if any one wishes to find the genuine patrons of Universalism, let him go among the lawless, intemperate and profane. It is such who first congregate, as we all know, in every village and town in the land, around the first preachers of this 'impartial' doctrine, and form the *nucleus* of almost every Universalist Society in the whole country. And what is equally manifest, they love the doctrine most when most wedded to their sins.

——'neglecting a' that's guid,  
 They riot in excess!  
 Baith careless and fearless  
 Of either heaven or hell,  
 Esteeming and deeming  
 It a' an idle tale.' ”

It will be seen from the foregoing, that our author can sometimes strike as well as smile and weep. His “flood of tears,” of which he spoke a few pages back, seems to have been only a freshet, which, like most things of the kind, has done him far more harm than good. It has swept every sentiment of charity, and all regard for truth from his heart. The language here quoted from him, can be considered in no other light than as a most graceless and at the same time a most malicious slander, which, fortunate-

ly for Universalism, is so glaringly, notoriously false, that it falls powerless from the tongue of the slanderer, and can injure no one but him who was reckless enough to utter it. Still we would suggest to Edwin F. Hatfield that this kind of amusement, of which he appears to be so exceedingly fond, is not entirely innocent nor without danger. It is a vicious habit to say the best of it, and has already ruined many better men than he.

The folly of representing "the blood-thirsty, polluted and abandoned," "the lawless, intemperate and profane," as *the genuine patrons of Universalism*, is really unparalleled. If this be as our author represents it, will he account for the fact that there are so few Universalist and so many orthodox congregations in such a city as this. Do our *four* churches, which he himself, in another place, describes as most meagre affairs, contain all the graceless wretches of New York? But, then, Mr. Hatfield is not ignorant of the fact, known to the whole vicinity, that for intelligence, uprightness, and moral worth, the Orchard street Universalist congregation will not suffer in a comparison with that of the Seventh Presbyterian Church! He knows this, and dare not deny it; he knew it too when the foul slander above was penned. But we will not speak in behalf of the Orchard street Church alone, but in behalf of all our churches in the city and of



the denomination throughout the country, and we tell Mr. Hatfield that it will not suffer in a comparison with the same number of the Presbyterian Church in the United States. We ask him to consult the annals of crime, to visit our penitentiaries and State Prisons, and to make a faithful report how large a portion of their inmates even profess to be Universalists. We will risk our reputation for veracity if he finds *one in a hundred*; and yet we constitute at least one twentieth of our whole population! But let this pass. We will only say to Mr. Hatfield as the archangel said to the devil, "The Lord rebuke thee."

But we must return for a moment to the charge preferred against us of making prayer a mockery, and of heresy in believing that prayer is not designed to "effect any sort of change in the Supreme Being, in his disposition, in his will or in his purposes." "What wretched work," says our author, "does this make of all those promises which are based on the condition of our praying? Does not such a view make prayer utterly useless so far as the Divine Being is concerned? He is not in the least degree, more favorably disposed to any of us whether we pray or not."

Our author seems to suppose that our prayers are necessary to make God favorable to us and therefore find their chief use in working changes

in his dispositions, purposes and will!! It is quite obvious, then, that our author does not think God so good and benevolent as he could wish him to be. He prays with the design of making him *better*, of *improving* his dispositions and purposes, and inclining him to be more gracious than he is!! He wishes to instruct God as to his wants and the wants of his other creatures and to inform him what *he* [Mr. Hatfield] thinks, it would be advisable for the All-wise and All-gracious God to do?!! Very modest, certainly.

The Universalist, fortunately, has no such objects to accomplish. "As far as the Divine Being is concerned," he is already infinitely better than we can conceive, and knows all things.—Were it possible to effect any change in him, it could only be for the worse. Could we tell him any thing which he does not already know, it would only prove him to be a finite being, and not God. But does this render prayer useless? Does it even exclude the idea of blessings conferred on "the condition of our *praying*?" We have not so understood the subject. We believe there are many blessings of a spiritual nature which God bestows in answer to prayer, not, however, because he is unfriendly, or destitute of love towards us; not because he is indisposed to bless us, but simply because we can not receive and enjoy those blessings when in a cold,

thankless, and prayerless state. We must feel those wants before they can be supplied, and we must seek after God and ask him for such blessings before they can be consistently conferred. The Scriptures represent God as waiting to be gracious and ready to forgive; and our Savior declares him to be more disposed to give his spirit to those that ask him, than parents are to give good things to their children; and he assures us that our heavenly Father knoweth what things we need, before we offer our prayers. If our author can believe Christ, the controversy is settled. We need not pray in order to inform God of something he did not know, nor for changing his dispositions and inclining him to be favorable to his creatures. Besides, it is worthy of remark that God has given us timely notice that he is not to be moved by our prayers to act contrary to his will and purposes. St. John says: "*This is the confidence we have in him, that if we ask any thing* ACCORDING TO HIS WILL, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." See Calvin's comments *in loco*. We think God has never promised to answer any prayer that was contrary to his will. Nay, the very idea of an acceptable prayer implies that it must be conformable to the purposes and good pleasure of God. "The true spirit of prayer," says Dr. Edwards,

"is no other than God's own spirit dwelling in the hearts of the saints. And as this spirit comes from God, so doth it naturally tend to God in holy breathings and pantings." But can the spirit of God prompt a prayer that is opposed to God? The apostle did not think so, for he represents it as helping our infirmities and making intercession according to the will of God.

The truth is, our author is resolved on condemning every thing pertaining to Universalism, however widely held by the orthodox world, or however scriptural in itself it may be. Our views of prayer are not singular. No intelligent and candid Christian can well avoid their adoption. And it is certainly a marvel to hear a man who *professes* to believe that "God has foreordained whatsoever comes to pass," complain that Universalists render prayer nugatory, because they acknowledge it is not designed to change the dispositions or affect the purposes of the Almighty! "Our adoration cannot be less fervid," says Dr. Dewar, "because we know his perfections to be infinite and his government to be universal. Nor are we less earnest in our supplications, that we know that the things we ask are the very things which God has declared it his purpose to bestow." We shall close what we have to say on this subject, in the words of Dr. Blair, who in his sermon on "the unchangeableness of the Divine nature," has replied to



the same objection preferred by our learned author.

“To what purpose, it may be urged, is homage addressed to a being whose purpose is unalterably fixed, to whom *our righteousness extendeth not*, whom by no arguments we can persuade, and by no supplications we can mollify? The objection would have weight if our religious addresses were designed to work any alteration on God, either by giving him information of what he did not know, or by exciting affections which he did not possess, or by inducing him to change measures which he had previously formed. But they are only crude and imperfect notions of religion which can suggest such ideas. The change which our devotions are designed to make is upon ourselves, not upon the Almighty. Their chief efficacy is derived from the good dispositions which they raise and cherish in the human soul. . . . Prayer is appointed to be the channel for conveying the Divine grace to mankind, because the wisdom of Heaven saw it to be one of the most powerful means of improving the human heart.” The reader must indulge one quotation more, which we make from Buck’s Theological Dictionary, and which is to the same purpose as that from Dr. Blair. After suggesting several considerations how prayer is necessary to the possession of certain blessings, the writer adds: “Let it suffice, therefore, to say

that though we are certain that God can not be operated upon or moved as a fellow creature may, that though we can not inform him of any thing he does not know, nor add any thing to his essential and glorious perfections by any services of ours, yet we should remember that he has appointed this as a means to accomplish an end, that he has commanded us to engage in this important duty, that he has promised his spirit to assist us in it, that the Bible abounds with numerous answers to prayer, and that the promise still is to all who pray, that answers shall be given."

What more could Universalists say? And must not such a doctrine from Buck and Blair, from Edwards and Calvin, from John and Paul, "be 'glad tidings' indeed, of 'great joy' to every blood-thirsty, polluted and abandoned wretch on earth?"

We now pass to the consideration of two long chapters, occupying together no less than 28 pages of the work before us. In the first, our author lays down the doctrine as Universalist, that "MORTAL LIFE IS NOT, IN ANY SENSE, A STATE OF PROBATION FOR ANOTHER;" and in the second, that "FAITH HAS NO CONNECTION WITH FUTURE HAPPINESS."

It is rather unfortunate for our author's readers that he takes so little pains to express himself at once calmly and correctly, and to

avoid the frequent use of ambiguous terms even in his very propositions. But it is useless to complain, and we may therefore better employ our time in inquiring in what light he designs to represent our faith, and what views he is pleased to hold up as the standard of truth by which to try those he opposes. The two chapters before us seem to embrace but one subject and may therefore be as conveniently considered together.

Our author has shown by several quotations from Universalist writers, that we reject the popular doctrine concerning a day of probation, which teaches that we are to be made immortally happy either for believing the truth, or performing certain good works in this present life. He has shown that according to Universalism, man's final destiny does not depend on himself, but on his Maker, and that God has not left a matter of this infinite importance to the decisions of such weak, misguided, and sinful creatures as we are. His quotations prove very clearly that we look upon a future state not as a reward for our poor works, but, as it is revealed in the Scriptures of truth, as the free gift of God. In opposition, however, to these views of the subject, our author maintains that "they, who have believed in a future state of being, have, with very few exceptions, in every age, and in every part part of the world,

whether Jews, Pagans, Moslems or Christians, regarded human life as a state of probation for eternity. The common sense of the world, as well as their knowledge of the Bible, has taught them to expect that their happiness, or condition hereafter, depends on their conduct here—that the character formed in this life gives character to their eternal being. On this point the agreement is wonderful.”

He goes on however to say that no truth is too sacred for those to deny “who are determined that there shall not be the least probability of punishment in a future state;” that “they care but little how prevalent the doctrine may have been, even among the learned, the wise, the good, the holy, and the venerable;” that “they are the people and wisdom must die with them,” &c. &c. All very keen certainly, but a little out of place with a Presbyterian, as will be seen in the sequel.

It pains us greatly to be under the necessity of parting with so much good company, as our author describes. It is disagreeable to be excluded from “the common sense of the world,” and from all the knowledge which “Jews, Pagans, Moslems and Christians” have derived from the Bible. But how can it be avoided? Universalists do not believe that this life is a state of probation for eternity, or in other words, that “the happiness or condition of men here-



after, depends on their conduct here—and that the character formed in this life gives character to their eternal being.” They do not believe this, we say, and it would be worse than folly to conceal the fact, even though they be reckoned among “the very few exceptions” who have opposed all “the common sense of the world,” and the *Scripture knowledge* alike of “Jews, Pagans, Moslems and Christians,” into the bargain!

But let us first glance at “the very few exceptions” mentioned by our author. Who are they? We shall not stop to enumerate all, but among them we may notice particularly, “the goodly company” of Predestinarians, of whom our author may perhaps have heard, as they embrace the Presbyterian Church, of which he is a member and minister! That this little class, whom Mr. Hatfield represents as unworthy of being named among “the learned, the wise, the good, the holy, and the venerable,” has disbelieved, and does still disbelieve, what he says the common sense of the world and their knowledge of the Bible teaches them, any one may satisfy himself by reading any of their writings from Augustin down to the present day. Nay, they have set themselves very boldly against this “common sense” doctrine of our learned author, and opposed it at every point. In their confessions of faith, as well as in their

private works, they have avowed their disbelief of this doctrine in the most explicit terms. We now have before us a little volume, commonly called "The Presbyterian Confession of Faith," from which, as our author may never have seen it,\* we shall beg leave to quote a few paragraphs relating to the subject under consideration. In chap. 3 of the Confession, it is said—"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These men and angels, thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished."—And as if to show beyond all cavil that this Church utterly rejects the idea that man's "*happiness, or condition, hereafter, depends upon his conduct here,*" the Confession proceeds to say, that, "Those of mankind that are predestinated unto life, God, *before the foundation of the world was laid,* according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ,

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\* It is worthy of notice that we had the pleasure, recently, of loaning this little work to an individual who has for some years been an active member of Mr. Hatfield's church, and who assured us that he had never read it! We have reason to know that his respect for its doctrines, and for the fair dealing of his Pastor were not greatly increased by its perusal.

unto everlasting life, out of *his mere grace and love*, without any *foresight* of *faith* or *good works*, or perseverance in either of them, or any other thing in the creature, as causes or conditions moving him thereto." In like manner the great Calvin lays it down as a "clear doctrine of Scripture," "that by an eternal and immutable counsel, *God hath once for all, determined, both whom he would admit to salvation, and whom he would condemn to destruction.* We affirm that this counsel, as far as concerns the elect, is founded on *gratuitous mercy, totally irrespective of human merit*; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but *incomprehensible judgment.*" And such is the uniform doctrine of the whole school, in all ages and countries. To say that such men as Calvin, the majority of the Council of Dort, the Westminster Assembly of Divines, the framers of the Saybrook Platform, and of the Presbyterian Confession of Faith, believed in the doctrine of our author, that on a man's conduct here depends his condition through eternity, is to insult "the common sense" of the world. What was determined in the purpose of *God*, once for all, from *eternity*, can not depend on *man*, in *time*. Nor can those, whom God, out of mere grace, totally irrespective of human merit, and without even a foresight of *faith*, or *good works*, elected

to immortal felicity, be said, in any proper sense, to depend on their own *conduct*, or their *faith* here, for their happiness *hereafter*. If their "future final fate" as Calvin calls it, is not made certain by God's eternal and immutable decree, then there is no truth in predestination.

It is certainly a remarkable circumstance that our author can not assail Universalism with any prospect of success without either misrepresenting its doctrines or denying his own ! In the case before us, it will be seen by all, that his objection against Universalism lies with infinitely greater force against the Calvinistic scheme. The former represents the Creator as a good Being, who from the beginning determined that the chief end of man should be "to glorify God and enjoy him for ever," and who will do all his pleasure ; the latter holds him up as one whom we should be unwilling properly to name, who created men for different destinies, so that eternal life is foreordained for some and eternal damnation for others.

It would be amusing, if the conduct that provokes our smile, were not so clear a proof of a very low tone of morality as rather to excite our pity, to see a professed Presbyterian, standing as a pastor of a Presbyterian Church, and sworn to preach the doctrines of its Confession, rising up and not only denying but denouncing in the most virulent terms one of its most prominent



articles of faith, and heaping scorn on the heads of those who have maintained it. But this is the new spirit now working in the Presbyterian Church—a spirit that sucks her life's blood while it kisses her; and which is fostered by men who are eating her bread and filling their pockets out of her treasury, while they are engaged in the benevolent and filial work of rending her in pieces. Well may that poor Church exclaim, From my own sons, good Lord, deliver me!

Truly, there are some "*transitionists*" besides those found in the ranks of Universalism. We, therefore, beg our author to read what he has, in such a gentle spirit, written to abuse others, bearing in mind that it finds its true application alone in himself and his brethren. Surely "there is no end to their discoveries in theology. One antiquated tradition is no sooner 'exploded' than another receives the same treatment. They care but little how prevalent the doctrine may have been, even among the learned, the wise, the good, the holy, and the venerable. The fathers were but babes compared with these. Giants they were in those days, but these have far outstripped them. They are the people and wisdom must die with them. How blessed are we who are permitted to walk in the light of such luminaries,

—  
'Which kings and prophets waited for,  
But died without the sight.'"

Let our amiable author read this and if he has a conscience it will say to him as Nathan said to David, *Thou art the man!*

But it is a matter of trifling importance to us who, or how many, have believed, that man's endless state is determined by himself, his works or faith, in this present life. Were it the doctrine of the whole world, we suspect that circumstance would not make it true nor entitle it to a rational adoption. We have seen, however, that all predestinarians reject the opinion with scorn, and they are the men with whom our author professes to sympathize, and on the fruits of whose labors he is now feeding. If he is ashamed of their doctrines honesty would seem to require that he should publicly renounce them, and place himself among those in whose faith he actually believes. If he is a Wesleyan outright, let him leave the Seventh Presbyterian Church, with its fine salary, and take up his lot among his humbler and less fortunate brethren "on the circuit." Then will we listen patiently to all that he may say on the subject of probation, and no longer look upon his sneers and taunts as those of a man who moulds his faith to suit his own purposes.

According to the popular doctrine of probation, this present life is set apart by the Almighty for the purpose of fitting men for one or the other of two perfectly opposite states in the

future world, a state of inconceivable felicity or of inconceivable wretchedness. Notwithstanding the incorrect language employed by our author and others of that school, as if our future condition depends on our *conduct* here, it will be found upon a very slight examination that it is not the general character of a man's life which is to determine his endless well or ill-being, but simply his mental and moral condition, or to use a cant phrase, "the state of his mind" at the moment of death. This decides every thing. It matters not a feather's weight how a man has *lived*; the only question that concerns eternity is how he *died*. He may have spent his whole life in a ceaseless round of the blackest vices and crimes, and ended his days upon a scaffold, and yet if, but one moment before his existence here closed, he repented and believed, it is enough to give him a seat in glory for ever. So on the other hand, it matters not how industrious, temperate, honest, or benevolent, a man may have been all his life long, if he did not "get religion" before he died he will go to hell for eternity! The child, too, that has sinned but once, and died impenitent, shares the same equitable fate. Nay, according to most orthodox creeds, the child that is guilty of being born one of Adam's posterity, and dies without having opened its eyes upon this wicked world, justly merits "ever-

lasting separation from the comfortable presence of God, and most grievous torments, in soul and body, without intermission, in hell-fire for ever!!” Whether this is the doctrine of our author we can not say, but we know that it makes a part of the Creed which the Presbyterian Church, of which Mr. Hatfield is a minister, publicly professes to believe.

Surely he must be a heretic of a very malignant character, who does not believe in such a probation as this. It so completely, so triumphantly justifies the ways of God to man; it exhibits in such a clear and convincing light his infinite equity and benevolence, that none but a Universalist can possibly demur or murmur!

There is, it seems to us, an intrinsic absurdity in the popular doctrine of probation. That God has made an eternity of unspeakable happiness or misery dependent solely upon our own will, and that during the few years of this present life, utterly surpasses all rational belief. If we will but look around us and consider our present condition, we shall be convinced that our happiness or misery are but partially dependent upon ourselves even here. Many of the circumstances of our being are predisposed, and we have little more control over them than we have over the changes of the seasons, or the rising and setting of the stars. Now if this be true in relation to our present state, if we do



not frame our own fortunes, day by day, by our own conduct here, with what show of reason can it be pretended that this life, as a whole, is to determine our condition and happiness through eternity, and much more, that a *single moment* of our present existence is to give coloring and character to the endless existence that follows?

Our author asserts that this doctrine is in accordance with "the common sense of the world." What he means by "common sense" we know not, but we do know, and he also ought to know, that the doctrine in question is an outrage upon all the dictates of sound reason, and unsupported even by a single analogy in the whole sphere of human knowledge. Experience and observation show that a man's conduct and character, at one moment, exert an influence over his conduct and character in subsequent time. He is in some measure affected to-day by what he was yesterday. But it must be remembered that the same moral power and freedom which co-operated in determining his character yesterday, is also in operation to-day. The creating and forming element within him is not dead nor has it ceased to act. Is it certain, then, that his character of yesterday *determines* his character to-day? To suppose so is to deny man's moral freedom, and to reduce him to the unenviable state of a curious machine.

And this is the tendency and result of the doctrine in question. It acknowledges man to be free during this life, but liberty dies with his body, and his moral character through eternity is to be but what it was at the moment of his dissolution. We reject such a representation as equally pernicious and false ; as alike inconsistent with the nature of man, and the attributes of God.

But if the position so boldly assumed by our author as that of all "common sense," be thus utterly destitute of every rational ground, and without even the feeble support of analogy, what shall we say of his appeal to the teachings of the Bible ? Do the oracles of God declare that our immortal happiness or misery depends solely upon our conduct and character here, or rather upon the state of mind in which we die ? If so we would thank the advocates of this doctrine to adduce the passages, by which it is proved.

It can not have escaped the most cursory reader of the Scriptures, that man's salvation and immortality, are there ascribed exclusively to the grace of God. The Jews in the time of the apostles, seem to have adopted the idea now entertained by our author, that their future happiness depended upon their own works. Against this opinion St. Paul opposed himself with all the force of his character, and all the

authority of his apostleship. He taught that it is by *grace* we are saved, not by *works*, and he assigned many reasons for this great doctrine. It exalted the character of God; it cut off all ground for human glorying, and left men to feel that they had nothing but what they had received. And so far did the apostle carry his doctrine, that he would allow nothing on the part of man as the procuring cause of the divine favor and salvation. He maintained that if it is by grace, then is it no more of works; otherwise grace is no more grace; but if on the other hand it is by works then is it no more of grace. There can not be two opposite grounds of salvation conspiring together to one end; and hence he taught that he who relied on his works had fallen from grace.

It must be acknowledged that there are few tendencies in human nature more strong than that against which the apostle insisted with such frequency and power. It is humbling to our pride to feel that we can do nothing toward gaining God's favor and securing an inheritance in glory; and it is some satisfaction even to put forth our hand to steady the ark of God. Only allow us to do one meritorious act, one act that can give us some claim to heaven and its happiness, and it kindles our pride in a moment. We can then look down upon our fellow men with as much contempt as any Pharisee. But

this is not the spirit of the gospel. "Where is boasting then? *It is excluded.* By what law? Of works? Nay; but by the law of faith."

Our author we hope will be able to see that if "our happiness and condition, hereafter, depend," as he affirms they do, "on our conduct here," if "the character formed in this life gives character to our eternal being," it completely annihilates all idea of *grace* and utterly destroys the gospel of Christ. He seems half-conscious of this himself, for the great principle which he, as a christian minister, advocates, is the self-same principle, according to his own showing, which has been maintained by "Jews, Pagans, and Moslems!"

We have not time nor space to make so full a presentation as we could wish of our views on the subject of faith and good works, as they stand connected with salvation. But we will attempt to render their outline intelligible.

We begin then by saying that according to the whole Scripture representation, the gospel is a moral economy designed to act upon, and save *sinners*. Where did it originate? There is but one Being from whom such a scheme of grace could come, and that is God. Did it spring from hatred or love? It is not a system of ill-will but of mercy. We must then say, as the Scriptures plainly teach, that God so



LOVED THE WORLD, that he devised the plan of salvation presented in the gospel.

Here then is one fact: and there is one important inference deducible from it, viz: that God does not hate sinners, and of course there is nothing on his part opposed to the sinner's salvation. Nay more, he is most kindly disposed towards sinners, and it is his will that all men should be saved and come to the knowledge of the truth. But how can a sinner be saved without violating his own moral freedom? The plan adopted was this. Jesus Christ, the Son of God, was to appear on earth, to reveal the Father, make known his character and purposes, and finally to die for the whole world, or in the words of St. Paul, to give himself a ransom for all, by tasting death for every man; and afterwards arise from the dead and ascend to his Father and our Father, to his God and our God. How this death of Christ was to be the means, or the chief among the means by which to work out a world's salvation, perhaps we do not fully understand; but let it suffice, that it is the means chosen by God himself, for this grand purpose, and we can not, therefore, doubt that it is wisely chosen.

When Christ ascended into heaven, there to appear before God for us, "having obtained eternal redemption," we can not but think that

the work of salvation was completed for ever. Christ was then "the Savior of the world," although as yet very few believed in him, and they but darkly and with little perception of his gospel.

And now had come the time for his apostles to go out into all the world and preach his glad tidings to every creature. Now also it behooved men every where to believe, repent and act as becomes the gospel. But what were they to believe? We answer; nothing but the truth, truth relating to God, their Father; to his Son their Savior; and to the eternal life, which being given to man universally, was still held, as it were, in trust, by their great head, the Captain of their salvation. They created nothing, they changed nothing, but their own souls, by believing. Faith, then, was not necessary in order to make God love his own creatures, sinful, though they were; nor was it necessary to induce him to send forth his Son to die for their salvation; nor, again, was it necessary to secure to them an eternal life. All this was already done, once for all. It was the fruit of the first love wherewith God loved us, and in the death and resurrection of Jesus Christ it was sealed and confirmed for ever. "By GRACE are ye saved, through faith, and that—(the whole process of salvation by grace through faith)—*not of yourselves*; it is THE GIFT of God, *not of works*,

lest any man should boast." The believer enters into rest, and finds peace and joy in believing; the unbeliever is condemned, and is without the light, love or hope which the gospel contains. But as faith does not create its own objects, so neither are they annihilated by a want of faith or even a denial. Hence God is the universal Father, and Christ is the Savior of the world, whether men believe or disbelieve. So also it is a fact that "God hath given to us eternal life and this life is in his Son." Nor would it be less true, though there were not a man on earth who acknowledged it.

The rule of good works follows that of faith. Nothing can be more explicit than numerous passages of the New Testament, showing that human works make no part of the procuring cause of grace and salvation. It was "not for works of righteousness which we have done," or are to do, but of his own kindness and love, that God devised and executed the plan of human redemption. And so far from our good works recommending us to the grace of God, they are rather to be traced directly, and, in their highest and most spiritual form, solely to that grace as their own cause. "We love God because he first loved us." He loved us while we were yet sinners, and loved us so truly, so deeply, that he even gave his Son to die for us. Well may we say with the apostle, "He that

spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" Instead of regarding our works, therefore, as the cause of God's saving us we are to look upon ourselves as his "workmanship, created in Christ Jesus unto good works which God before ordained that we should walk in them." So far from good works preceding salvation they are themselves the *fruit* of it. Christ gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works.

But our author thinks the Universalist doctrine on this subject exceedingly licentious. It may be so in his estimation, but it was not in Paul's, nor is it in ours. We believe with the great apostle, that "the grace of God, which bringeth salvation to all men, hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

We would invite orthodox men of all parties to stop a moment and reflect on the consequences which must flow from the popular doctrine of probation. Let them reflect on the multitudes that die in every stage of infancy and childhood. These little beings are born totally depraved and hell-deserving sinners, and without a change of heart must perish everlast-



ingly. This change of heart we have no reason to believe they experience in this world, and "there is no change after death." Do they all sink into endless torments? Modern orthodoxy teaches that all infants dying in infancy will be saved. But how? when? where? The truth is, public sentiment will no longer tolerate the old fashioned orthodoxy which represented hell as being half peopled with infants, and hence universal infant salvation is preached in direct opposition to every doctrine of the popular creeds. But reflect, again, how many die in youth and in every variety of outward circumstances, of opportunities for improvement, of temptations and trials. Must every one of these who have been tainted with sin, though it be but for an hour, and have died impenitent, be consigned to endless misery, while many of the greatest sinners are preserved to old age and saved? Look again among the idiotic, the semi-idiotic and insane, and tell us whether these unhappy beings are to drag out an eternity in hopeless torments. Let us cast our eye now over the whole world, and call to mind the fact that by the very circumstances of their being, three quarters of its inhabitants are at this moment ignorant of Christ and his salvation, and that without a miracle they will die as ignorant as they have lived. If the doctrine in question be true, all these must without doubt

be damned everlastingly ; for there is no change after death, and "the character formed here gives character to their eternal being."

And this is the popular doctrine of the 19th century among enlightened christians, who call Jesus Christ "the Savior of the world," and represent God as the Father of mercies, a God of love !! Will some of our orthodox friends inform us how much better Christianity is, according to these views, than Mohamedanism, or the religion of the Hindoos ?

That this world is a state of probation, if this term be used in a proper sense, we for one most religiously believe. It is a season of trial wisely designed by our Creator for our moral as well as intellectual and physical exercise and improvement. It is a school adapted to our circumstances, and replete with moral influences. That the moral culture which we here receive, and the progress we make in true spiritual knowledge and grace, will be lost when we pass into another state of being constitutes no part of our faith. That Nero and Paul were equally holy and happy on entering the spiritual world we do not believe ; but we do believe that in God's own time both will together bow in the name of Jesus and confess that he is Lord to the glory of God the Father. Both will have occasion to sing the song of redeeming grace, and joy in the God of their salvation.

Meantime it is a great truth that they who believe the gospel enter into a present rest and have peace with God that passeth all understanding, while on the other hand those who believe not are condemned already, and must so remain till they come to a knowledge of the truth and are saved—saved, not by works, but by the grace of God. If any one doubts or denies such a salvation let him remember that “where sin abounded grace did much more abound.”

God is alike the God of the present and the future world. His beneficent reign extends over all beings, through all times and through eternity; and while he rewards every man according to his works, he will not fail to glorify himself in the accomplishment of that grand purpose formed in the counsels of his own will, before the foundations of the earth were laid, **TO GATHER ALL THINGS TOGETHER IN CHRIST.**

It will be seen from what has already passed, that we do not regard faith and good works with indifference, as our author would have his readers believe. We maintain the indispensable necessity of knowing and believing the truth in order to the attainment of salvation and felicity. Faith is the medium by which we are brought into the conscious possession of the blessings of God; and good works are the outward signs, the visible tokens of faith, which

from its very nature is inward. St. James teaches us that "faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works ; shew me thy faith without thy works, and I will shew thee my faith by my works." But neither faith nor good works were ever designed to make God better, nor more favorably disposed to his creatures.

Our author can not leave this point without an attempt still farther to prejudice his readers against us by representing us as holding that "mere *intellectual* faith constitutes man a true christian." He condemns us also for maintaining that "*simple belief in evidence* is faith." On this subject we shall say but a few words. We think with the Presbyterian Pollock, that

"Faith was bewildered much by men, who meant  
To make it clear ; so simple in itself,  
A thought so rudimental and so plain,  
That none by comment could it plainer make.  
All faith was one ; in object, not in kind,  
The difference lay—The faith that saved a soul,  
And that which in the common truth believed,  
In essence were the same."

The various scholastic distinctions of faith are rapidly going out of fashion, and men of all sects define faith to be "a persuasion and assent of the mind, arising from testimony or evidence." But with St. James we distinguish faith into a *living* and a *dead* faith. By the latter we understand a cold, powerless, speculative belief, which our author probably calls "mere *intel-*



*lectual* faith ;” by the former, we understand a conviction of the truth and divinity of the christian religion accompanied by a conduct conformed to this conviction ; and in direct opposition to our author’s misrepresentation, we maintain, that he only is a true christian who believes the christian religion in such a way as to act in accordance with it, and who allows his affections to be governed by his belief. And what makes the case worse for our author is the fact, that at p. 25 of his work, he quoted a passage from Whittemore’s Plain Guide where this distinction is clearly drawn and applied.

We must pass by many observations in these chapters which would deserve a notice were it not that our readers have already had specimens enough of our author’s christian temper, and of the truthful manner in which he habituates himself to speak of Universalists and Universalism. “ An Infidel,” he says, “ could say no more than Mr. Ballou says ;” and after quoting a passage from him, he adds, “ from such evidence it would be an easy matter to show that *devils are christians*.”

Our author closes these chapters with some remarks designed to show that Universalists are quite insincere in their faith. “ Why,” says he, “ is not their benevolence equal to their faith—why is it not universal ? Why do we never hear of Universalist Missionary Societies ?” &c. &c.

And after sneering at our "zeal," he says, "Let us have something more than words. A well organized and well conducted system of missions to the heathen, patronized by the whole sect, would do more to convince the world of their sincerity than the loudest professions."

We remember that our author in his preface gave us credit for quite as much zeal as he seemed to like, and we doubt not he would be heartily glad to see it turned in any direction rather than exercised at home. It would trouble him and his brethren much less, if it was employed in Hindostan or Caffraria. We shall have missionary societies, however, in due time, and shall support them as well and accomplish as much good by them as our predecessors can boast. At present we have as much labor as we can perform in our own country. At the same time, we are not solicitous to share the glory that redounds to our orthodox neighbors in their great missionary enterprises. And having now been called to this subject we can not withhold a reference to the sermon preached by the Rev. J. McElroy, the present year, before the Board of Foreign Missions of the Presbyterian Church.

The preacher represented the cause of missions as one in which God's "glory and the salvation of millions of our fellow men are deeply concerned." And what think you, the Presby-

terian Church is doing in such a momentous cause? The Rev. Mr. McElroy shall answer. "And as to our contributions—what are they? *Tell it not in Gath*—\$60,000 from 160,000 communicants, and perhaps a million of baptized members; an amount that many a ten among us could give without injury to a single earthly interest. My hearers, there is awful guilt in this matter. Our silver and our gold are the Lord's. Like every other talent they have been given to us to be improved for his glory. And yet here we are, take us as a church, contributing to *a cause in which his glory and the salvation of millions of our fellow men are deeply concerned*, at a rate of some THIRTY ONE CENTS A MEMBER!" That is, our Presbyterian friends—*communicants*—are actually paying *thirty-one cents, each*, annually, to glorify God and save about thirty millions of their fellow men—the number computed to die annually—from endless torments!! Or if their baptized members are permitted to come in for their share of the honor in this great work, the sum will be seen upon calculation to amount to *six cents*, federal money, which every member of the Presbyterian Church is yearly paying to glorify God and save thirty millions of souls from an endless hell!!! This, of course, is appropriating to the honor of church members all the contributions made by the multitudes of wealthy and fashionable

“ world’s people,” indifferentists, nothingarians, hangers-on, etc. etc., attached to the Presbyterian Church, and who are generally quite as liberal in their contributions as church members themselves.

Truly these Missionary Societies ought to “convince the world” of something; but whether it is the *sincerity* or hypocrisy of popular religionists, we shall leave our readers to judge. Six cents a year to save thirty millions of human souls! Why, there is scarcely a ragged boy in the street, who would not give that to feed a hungry dog! We advise our Presbyterian friends to say no more about convincing the world of their sincerity by missionary enterprises.

In harmony with the general tenor of his work our author now proceeds to show that Universalists affirm that “REGENERATION IS MERELY A CHANGE OF PARTY.”

We have carefully read the quotations adduced as proof of this proposition, and rise from the perusal of them with a conviction that Mr. Hatfield, when he made the statement above, could not but have known that it was unblushingly false. Universalists do not affirm that *regeneration is merely a change of party*. They have never so believed nor taught. We do not believe it to be in Mr. Hatfield’s power to produce a single passage, in all our writings, of any kind, which can be justly construed to sustain his rep-



resentation. Nay more, several of the quotations he has made give him the lie in his face. One writer whom he quotes, describes the new birth as "the enlivening and strengthening of our affections, the directing of them to their proper objects, and the extension of the same to all our brethren of the human family. It consists, therefore, in universal love and good will." This perhaps, is rather a definition of the fruits of regeneration than of regeneration itself, but it implies something very different from *mere change of party*, and strongly reminds one of the words of St. John—"We know that we have passed from death unto life, because we love the brethren." Another of our writers represents the new birth as being "a change of principles, motives, habits." Another writer from whom our author made some garbled extracts, stated explicitly in the very article from which these extracts were taken, that "it is necessary that every one who is alienated from God, and a stranger to the pure gospel of the Redeemer, should be born of that spirit which is truth and love, before he can be called a subject of Christ's kingdom;" and, applying the Savior's doctrine to Nicodemus, he expressly said, that he must experience a "*radical change*," "*a perfect revolution* in his conduct, character, dispositions, and sentiments," in order to enter the kingdom of heaven.

How pitiful is this attempt to belie the views of Universalists. And what a sorry proof does it afford of our author's own boasted *change of heart*! But he is disposed to be generous for once, and to acquit Universalists on the score of ignorance. "It is not," says he, "to be regarded as strange that these men should speak thus. They can not go beyond their own experience. They have no knowledge of any other change than what they have described. . . . And yet these upstarts in theology, merely because they themselves are unregenerate, in the ordinary sense, are determined all the world shall be as they are. Are we, are all God's people, then, deluded?"

Disbelieving, as we do, the popular dogma of total depravity, it is obvious that our views of regeneration should differ from those commonly maintained. We hold to a *moral* or *spiritual* change; our orthodox neighbors must, to be consistent, believe in a *physical* one. If their views are correct, our author may very well be merciful toward us, for our being as he says "unregenerate" is no fault of ours. We have no more to do about being born again, than we have in creating ourselves a new head or a new body. If he has been thus regenerated, let him be thankful for it, and endeavor to convince the world of the fact by speaking the truth and showing forth good works.

As we said above, Universalists believe that regeneration is a moral or spiritual not a physical change. It consists in receiving no new faculties, nor, indeed, in any *constitutional* change, as Prof. Finney has shown in his well-known sermon, but in a change of our moral character, our moral disposition. We ascribe it ultimately to God, but we believe it is effected in our hearts by the Holy Spirit through faith in the gospel. St. John affirms, "Whosoever believeth that Jesus is the Christ, is born of God;" and again, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." This faith is of course something more than mere intellectual faith, and it produces more than "merely a change of party."

In short Universalists maintain that when the gospel is sincerely believed, its faith purifies the heart; the word of God is accompanied by the Spirit of Truth which affects a moral or spiritual change of heart. Man's views of God, of himself, of his duties and prospects, are all changed. In the language of Scripture, "old things are passed away; behold, all things have become new." New hopes, new desires, new objects, new affections, and a new life, follow. He ceases to do evil and learns to do well. He strives in his life to act "as becometh the gospel of Christ," and by love, and faith unfeigned, to adorn the doctrine of God his Savior. Thus

the christian loves God because he feels himself the object of the Divine love ; he loves his fellow men, because they are all alike the offspring of God, and he seeks to keep the divine commandments because this is the only way in which he can exhibit his love. It might be well for our author to inquire of his own heart what his state is in this respect. Let him look over the pages of "Universalism as it is" and ask himself whether that is the work of a man begotten of God, and imbued with the spirit of Christ ?

That the views of Universalists on this subject are not altogether damnable, or, if they are so, that they have learned company, will be seen from the following quotation from Dr. Knapp's Theology, a work translated and published in the Andover Theological Seminary a few years ago. He says, "When the Israelites spoke of a person changing his religion, they used the phrase *birth, new birth, etc.* When a Gentile passed over to Judaism—became a proselyte—he was regarded by the Jews as *new born, a new man, a child* just beginning to live." The same author tells us that the various words employed in the New Testament to denote *regeneration*, are used in three senses. "1. To denote one's passing over *externally* from Judaism or heathenism to the christian society, and making an external profession of the christian, in opposition to the Jewish, or a heathen religion, which a



christian renounces. . . . . 2. To denote the *internal* or *moral renewal* of the heart, and of the whole disposition of man. This is the object of one's becoming a christian, to renounce the love of sin, and love what is good, and to practice it from motives of love to God and love to Christ. This state is effected in christians by God or the Holy Spirit, through faith in Christ. . . . . 3. In many passages these two senses are combined." Now to all this Universalists most cordially subscribe : but if it is such an unmeaning statement of regeneration, as our author would represent ours to be, how happened it to pass the ordeal of Dr. Woods of Andover without even a note of censure or correction ? The truth is, and it must be spoken, our author either knew nothing of the opinions of Universalists on the subject, or else he has willingly misrepresented them. We might refer to other authorities for support of our views were it necessary. See Hammond's Annotations on John iii. 3—8. Lightfoot, *ibid.* etc.

Our learned author next proceeds to edify his readers upon our views of "the resurrection state ;" but the principal object of this chapter is to show that according to Universalism, "ALL MANKIND WILL BE EQUAL IN THE RESURRECTION."

Before entering upon the proof of this position, however, Mr. Hatfield stops to inquire " *what it is* that shall be raised. What kind of

resurrection do the christian Scriptures reveal?" To this rather important question our author flippantly replies, "Plainly a resurrection of the *body* alone." This, it must be confessed, is as completely emptying the great doctrine of the resurrection of all spiritual significance as infidelity itself could desire. If as our author believes the soul is naturally immortal, and will, nay must, live for ever whether christianity be true or false, it might deserve his consideration, what advantage the resurrection of the body can confer upon this immortal part. Is it useful and necessary to its perfection, to its full susceptibility of happiness or misery? Then the soul, if not itself material, is certainly dependent upon matter for its perfection. And, moreover, the disembodied souls of those who have already departed from this life are in a state of imperfect suffering and enjoyment. What is that state?

It may amuse our author to glance at some of the opinions entertained in our Savior's time of a resurrection. We are told, Matt. xiv. 2, that when Herod heard of the fame of Jesus, he said to his servants, "This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him." That is, according to Mr. Hatfield's doctrine, Herod believed it was John's "*body* alone" that had risen! Well might he anticipate "mighty

works" from such a resurrection. Among the people, we observe a great variety of opinion who he was. While "it was said of some that John was risen from the dead, and of some that Elias had appeared," others maintained that he was Jeremiah; and others still affirmed that "one of the old prophets had risen again." Whether they thought he was "the *body* alone" of some of those servants of God, our author can no doubt very readily decide; but that they regarded him as a prophet who had experienced the resurrection is unquestionable.

We would not take it upon ourselves to affirm, but these instances and what Josephus says of the Pharisees, lead us to doubt whether the Jews of our Savior's time had any idea at all of a resurrection of the body. Josephus says explicitly, "They say, that all the souls are incorruptible, but that the souls of good men only are removed into *other* bodies." If he is to be believed, the Jews, it is probable, or some of them at least, supposed that Jesus was the soul of some distinguished prophet which had risen again or reappeared in this new body. And this reappearance of the soul, they seem to have called the resurrection. The Sadducees are said to have denied a resurrection. "Was it of the *body* alone?" or did they not rather, as Dr. Campbell shows, deny all future existence? It was on this supposition at least that our Savior refuted them.

Of the resurrection of the body, which holds so conspicuous a place in our author's theology, our divine Master said not a word in all that memorable discourse. How is this to be accounted for if the resurrection is plainly nothing but a "resurrection of the *body* alone?" And yet our learned author will meet with the same insuperable difficulty in the teachings of the disciples as here occurs in the argument of the Master. In 1 Cor. xv., the apostle says nothing of the resurrection of the body, indeed nothing of any body whatever, till urged to it by the inquiries of an opposer. "But some man will say, how are the dead, *oi nekroi*, (*persons* and not *bodies*,) How are the dead raised up; and with what *bodies* do they come?" Here as Locke has well remarked are obviously two questions. First, how does it happen that the dead are raised in any way; and second, if they are raised, with what bodies do they appear? Now this last question might be considered as adscititious, and wholly apart from the first. And so was it regarded by the apostle. But how did he answer it? Did he affirm that the dead are raised with this identical body? Nothing like it. "Thou fool, that which thou sowest, thou sowest not that body that shall be." The plain meaning of the answer seems to be, that as in the case of grain sown in the field a new body is formed by some mysterious process and evolu-



tion through the death and corruption of the seed, a body in many respects quite unlike that which is sown, so here a spiritual body is by an equally mysterious process formed for the inhabitation of the immortalized man. Hence the apostle speaks in another passage of the present body as "our earthly house of this tabernacle," and says we know that if this is dissolved, "we have a building of God a house not made with hands, eternal, in the heavens;" or as Dr. Bloomfield explains the words, we have a building at the hands of God, eternal, heavenly.

Those who are of our author's way of thinking will be surprised when they come to read the New Testament with a spirit of candor, to see how little it contains respecting the resurrection of this body. The inspired writers teach the blessed doctrine of the resurrection of the dead to a new, a higher and an immortal life. They teach also that the dead will be raised with spiritual or heavenly bodies. But these, it will be seen at once, are doctrines, to which our author's bears no resemblance.

Let us now proceed to the exhibition which Mr. Hatfield gives of the Universalist doctrine of the resurrection. "Theirs," says he, "is a resurrection of *the whole man*. That which we call soul, they maintain dies with the body—returns to dust, for it is *matter* also. At death man is so far *annihilated* as to be deprived of all con-

to dust, so that he would never exist again but for the resurrection. Universalists not only 'wish themselves all clay,' but actually profess to believe that they are such, and only such. They who died before the flood, and they who have since followed them, have perished. They are as much out of existence—Moses, David and Paul—as the brutes that perish."

And this says the truth-loving Mr. Hatfield is Universalism! Perhaps it is; but like the horse which a school boy drew, it needs to be labeled in order to be known. Universalists, we are certain, would never recognize their faith in such a wicked caricature. But our very industrious and candid author has unluckily fallen into two small errors here. In the first place he has grossly misrepresented the views of Mr. Balfour. And in the second, has ascribed these views, thus misrepresented, to the whole denomination. This is just as honest and fair as it would be in us to misrepresent and caricature the doctrine of *perfectionism* as held in the Oberlin Institute, and then ascribe it to the whole Presbyterian Church. Mr. Balfour does not believe that the soul is *matter*, or that man is "all clay and only such;" nor does he believe that man is *annihilated* at death, or that the dead are as much out of existence as the beasts that perish. Our author's statement therefore is essentially false. That he believes that

the resurrection is a resurrection of *man*, and not of "the *body* alone" is true. He also maintains the soul is unconscious till the resurrection; but our psychology had not suggested to us before that *unconsciousness* and *annihilation* were synonymous words. According to the author of "Universalism as it is," the girl, who faints in a revival meeting and is carried out unconscious, is annihilated! This is a new fact in philosophy which deserves a place in some Society's Transactions.

But our author thinks, "it would be difficult to show that Paul did not believe in the separate conscious existence of the soul when the body should be dissolving to dust." Very possibly; but we think it would be still more difficult to prove that Paul had any belief in a conscious existence after death only through the resurrection. Indeed he teaches expressly that if there be no resurrection of the dead then preaching is vain, faith is vain, and even those who have fallen asleep in Christ are perished. Nay, says he, if there be no resurrection of the dead, "let us eat and drink for to-morrow we die." Let our author, if he feels valiant, gird himself to the task, and prove that the resurrection taught in the Scriptures is nothing but a resurrection of "the *body* alone," and that the *man* meanwhile is naturally immortal, and needs, and should expect, no resurrection. This will be accomplishing

something to the purpose. It will be setting christianity on a level with heathenism, or if it lifts it an inch above it, it will be chiefly by super-adding to the doctrine of Plato, the insignificant doctrine of the resurrection of "the *body* alone."

But our author is anxious to exhibit the superiority of his logical powers; and he proceeds to assert that while Universalists thus "maintain that man and beast perish alike at and after death," and that "man is as much annihilated as matter can be," they still believe "that this whole man, body and spirit (?) shall be raised again at the resurrection," but "what shall then be raised will vastly differ from what died," and "that the minds of what shall then be constituted, will not be at all affected, as, at least, to their moral character, by what these particles of matter then thought, and felt, and did in another state." Now, says our author, "is it proper to call this a *resurrection* of the dead? a resurrection of our identical selves? . . . How shall the beings who shall then be brought into existence know that they are the same who once lived on earth—when they have no common basis of moral responsibility, no common consciousness, and, for aught that appears no memory in common? Wherein will this transaction differ from a new *creation*?" The conclusion to which our author comes is that if these things be so "we who die, actually perish, are annihilated; and



that instead of being all of *us* taken to heaven at the resurrection, other distinct existences, will then be created and enter heaven in our stead. In this case, the UNIVERSAL SALVATION, of which these writers boast, and in which they glory as alone taught by them IS NO SALVATION AT ALL !”

This it will be seen is a very fine spun argument, all depending upon an *if* lying far back. *If* the Universalists do believe that man is *annihilated* at death, then of course there is no *resurrection* but, as our author says, a new *creation* ; and then also there is no salvation for *us* ; but we cease to exist and God may create whom he pleases in our stead ! All this is very plain “ *if* these things be so.” But these things are NOT so, and Mr. Hatfield uttered a falsehood when he affirmed they were. What then, becomes of his argument ? Why like his Presbyterianism it is all vanished in thin air. It was built on falsehood, and was therefore by nature unfitted for this rude world. But did it never occur to Mr. Hatfield to apply this acute and logical mode of reasoning, to his favorite doctrine of *total depravity* and *regeneration* ? Perhaps he would discover that a being totally depraved can not be regenerated. Omnipotence itself can not change sin into holiness. Hence if all men are totally depraved, there is no salvation at all for any ; for total depravity can not be saved. Hence it is folly to talk of E. F. Hatfield, who

was born in such depravity, being taken to heaven, and it is equal folly to speak of his being born again here; because he is the *identical* being now that he was before he professed to have been regenerated, which could not be the case "if these things are so." The conclusion is that these totally depraved beings must be *annihilated* or go to hell for ever. To heaven they can not go, for no unholy thing can enter there. And if God is pleased to make a new *creation* to people heaven, it will no more concern *us* than the new creation of a company of angels. "This system then teaches us as fully as ever the Sadducees taught it, that THERE WILL BE NO RESURRECTION." So says Mr. Hatfield of Universalism, and so say we of his orthodoxy. "This consequence of their system," says he, "some of them perceive and are honest enough to avow." How? Do we understand our author? Does Mr. Hatfield assert that some Universalists avow that according to our system "*there will be no resurrection?*" So it is written. Now permit us to say in all candor that this assertion is an unqualified falsehood. No Universalist ever made such an avowal. And yet with an effrontery that would shame any common liar, our author pretends to adduce the proof of his statement. He takes it from the Universalist Union p. 234. And what does it prove? That the writer of the article avows that there will be

no resurrection? Nothing like it. He calls in question the popular doctrine of the resurrection of "the *matter* composing the physical body at death," and modestly expresses his opinion that "the heavenly body is entirely distinct from *earthly* matter, flesh and blood." And does Mr. Hatfield flatter himself that this will pass among intelligent readers for proof of his bold and defamatory assertion. It is an insult to their common sense, as well as to their sense of justice and truth.

But there is one grievous charge more upon which our author insists. It is that according to Universalism *all mankind will be equal in the resurrection*. The thought of this is too much for our pious and benevolent author to bear in patience, and he therefore exhorts his brethren to shun such "profane and vain babblings." We remember certain men mentioned by our Savior who seemed to look upon the subject in the same light as our author. "They murmured against the good man of the house saying, these last have wrought but one hour, and thou hast made them *equal* unto *us* who have borne the burden and heat of the day." The only comfort left for such murmurers is that granted to those of old. "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"

Whether all shall be strictly *equal* in the res-

urrection, equal we mean in mental and moral developement, in holiness and the inward susceptibility of happiness, may we think, be well doubted, and is so doubted by many Universalists. That all alike will be made alive in Christ, that all will be raised in incorruption, in glory, in power, and with spiritual bodies, and will be like the angels, and be the children of God being children of the resurrection, is what the New Testament expressly teaches, and what no well instructed christian, it seems to us, can deny. But all this does not, to our comprehension, imply that a Paul or a John may not be farther advanced in knowledge, holiness and love, and hence also in consequent happiness than another man, or a child, even as "one star differeth from another star in glory." For ourselves, we can not but look upon the future state as one of progress, a state where our finite but immortal powers may be for ever and freely developing themselves and thus becoming the instruments of a higher and purer happiness. If all our fellow beings shall be *equal* with us we trust we shall have such a modicum of grace as will enable us rather to rejoice and joy in their felicity than to murmur at it. Mr. Hatfield we suppose would not take it kindly, for like some of old he seems to have an eye upon "the uppermost seats." There was always a wide difference between the spirit of Pharisaism and of Christian-



ity. The striving of one is to lift itself above, and think itself better than other men; that of the other is to lift other men, all men, up to its own level, and to find its happiness in their elevation. One thinks itself the peculiar favorite of Heaven, the other is happy in believing that his goodness and mercy are over all.

Our author's next labor is to exhibit the Universalist denial of A DAY OF JUDGMENT IN THE RESURRECTION-STATE.

"It requires no small effort," says he, "to shake off that sense of accountability which is so universally and deeply impressed on the human mind." Is it not very odd that beings *totally depraved* should be impressed with such a sense as this? Will Mr. Hatfield explain the apparent incongruity? "But this sense of accountability with most men has to do chiefly with another world. They expect a strict account will be required of them in another world for the deeds of this." But would it not be quite as much for the advantage of piety and virtue, if man's "sense of accountability" had something more to do with this world, instead of being chiefly directed to another? Perhaps it is natural to put off the evil day as far as possible, and in this respect the popular religionists succeed to admiration. No one could reasonably desire a longer credit than they promise to the transgressor.

This "strict account" which is to be required in another state for the deeds of this, is to be followed, Mr. Hatfield assures us, by "an impartial retribution." Our readers must be aware, however, that "an impartial retribution," in the orthodox sense of the term, may consign men differing very slightly in moral conduct and character to fates as wide apart as heaven and hell, as unlike as inconceivable happiness and inconceivable misery!—Nay it may take the grey headed pirate and assassin to the paradise of God and doom the innocent victims of their malice and crimes to the endless torments of an infernal world.

If any one feels curious to see a full development of this kind of impartiality let him read tract No. 32, of the American Tract Society. This venerable body concedes that there is "a serious difficulty" in relation to a day of judgment. "If," say they, "the law of God is the rule of judgment, and if all sins are brought into judgment, then certainly every human being must be condemned; for all have sinned and come short of the glory of God. According to this view none can be saved." Very well, gentlemen; only let us have "an impartial retribution." But this, after all, is not precisely the thing, which our orthodox brethren desire; for, to do them justice, we must acknowledge that they have as little idea of be-

ing themselves damned or punished for their sins, either here or hereafter, as any class of gentlemen you can meet with in the world. They are clamorous for justice being done to every body—but themselves. They anticipate with great apparent satisfaction the impartial retributions of eternity, but only so far as they think themselves exempted from them.

But how do they expect to escape, if, as they profess to believe, “*the Judge of all the earth will do right*, and his judgment will be most impartial?” Simply “through the riches of grace in Christ Jesus.” They represent Christ as having volunteered to be their Surety, and as answering “to every accusation made against them.” “Their numerous sins will be brought to view,” “a long account will appear against them,” but the whole will be freely forgiven, and they taken up to glory! The remainder of the human family whose names were not written in *the book of life* from the foundation of the world, will on the contrary be consigned to “as much misery as in the nature of things is possible”—“to endless misery in fire with the devil and his angels.” And this is what our author and the American Tract Society call an “impartial retribution.” It would be amusing to hear these gentlemen describe a retribution that they would call *partial*. It could be nothing else we suspect than that mentioned by

certain men of old, and which they represented as consisting in rendering "to every man according to his works." This is a kind of partiality to which they show themselves by no means partial.

But is there to be a day of general judgment in the future world?—we mean such a day and such a judgment as are generally preached and believed in? That it makes a very important part of orthodoxy can not be doubted; and that in some respects it is indispensable, we shall not dispute. Rejecting, as that system boldly does, the Scripture doctrine of a divine and active government in this world; regarding this present state as one of bald probation, and not, as it is represented in the oracles of truth, as a state of rewards and punishments as well as of trial; it is under the necessity of throwing its judgment forward into the future, and aggregating into one day, the moral economy that should and actually does, spread over the whole present life. Without this expedient the expositions given of the divine government by modern orthodoxy, would not differ essentially from those of the ancient heathen philosophers. They represented God as retiring, as it were, after the work of creation, and leaving it, quite unconcerned as to the moral character or condition of man. Orthodoxy improves this view by ascribing to the Deity so much interest in his in-



telligent creatures as enables him to keep an account of their conduct, and when the present world comes to an end to bring them to a judgment, and what they call "an impartial retribution."

But this necessity of a general judgment is completely nullified by another part of the orthodox system. It was formerly believed, very generally, and is now indeed, by most of the Lutheran, and many of the English churches, that at death men enter an intermediate state of being, neither completely happy nor miserable. Thus they remain till the resurrection of the body and the final judgment, when they first enter upon the full measure of their rewards and punishments. But according to the prevailing orthodoxy of our country, all men are judged, individually, as they depart this life, and enter immediately into the full enjoyments of heaven or the torments of hell. What necessity exists for a general judgment after this, we confess ourselves unable to see. For as men are judged, every one at death, by God himself, whose judgment must be infallible, it seems to follow that a general judgment could change nothing, effect nothing, either for the glory of God, or in the condition of his creatures. If such a judgment is not passed upon men at their death, it would be important to inquire upon what principle, then, they enter at

once upon their reward or punishment. It is not common to execute a man before he is tried and found guilty.

The truth is, the popular notions on this subject are exceedingly confused, and inconsistent with each other. They are the product of different schools and different ages, and can never be made to combine in one system. Our opposers seem to forget, too, that God is a God who judgeth in the earth, among the nations, and among individual men, and that he judgeth here as truly as in heaven, and now as really as at any future time. In short, they seem to forget that "all his ways are judgment." Time and eternity, this world and the world to come, belong to one system, and are embraced in one all-comprehending economy. The Scriptures mention many days of judgment, which have already passed, and which particularly concerned various nations, cities and individuals; perhaps they also speak of similar days to come, but they do not reveal the doctrine of a day of general judgment such as is usually described. The popular phrases, *general judgment*, *last* or *final judgment*, etc. etc. never occur in the Scriptures, and even the phrase, *the day of judgment*, is to be met with but once, we believe, in the Greek New Testament. In all other places it is *a day of judgment*, that is, a season of trial or punishment, come when or how it may.—

Were our author to read the Scriptures with a little more attention, he would perhaps see that the several passages which he has arrayed in favor of the popular theory do not afford it any support.

In calling in question the doctrine of a general judgment in the resurrection-state, Universalists do not call in question the truth of God's universal and righteous government. They maintain in accordance with the plain testimony of revelation, and in opposition to the false and pernicious views commonly entertained, that the Judge of all the earth does and will for ever do right; so that "he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons." He renders to every man according to his works. Whether men are perfectly recompensed in this present world is a question on which they are not agreed. Some maintain that they are; others contend that they are not; and others still do not care to decide a point that seems to them to belong exclusively to God, who alone can know perfectly what men's merits and demerits are, and what have been their rewards and punishments, and who is the sole judge *when, where, how much, and by what means*, his own divine purposes can be best attained and the good of his creatures best secured. For ourselves, we confess that while

we most religiously believe that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil;" and while we feel a conviction which nothing can shake, that he will "do right," and "render to every man according to his works," we are most cordially willing to leave the questions of time, and place, and manner, to Him in whose infinite wisdom, equity and goodness our whole soul confides. If it pleases him to reserve to another life any part of our punishment for the sins of this, we know it must be because it is wise and good so to do; if he has ordained or shall ordain that there be one or a thousand general judgments subsequent to our present existence, we shall acquiesce in it for the same reason. It must be right and wise and good. At present we do not think that such a judgment has been revealed, and therefore we do not believe it; and we would humbly suggest to the untiring advocates of this doctrine whether they would not more effectually subserve the great purposes of morality and godliness, by teaching that the Almighty will *certainly* judge men and render to them according to their deeds, than to dwell so exclusively on a future general judgment, from whose terrors and punishments they may so easily escape.

Our author opens his next chapter by remarking that one of the greatest hindrances to



Universalism is the wonderful influence of the received version of the Bible. This translation he truly says was made by men who "most thoroughly believed the orthodox creed concerning hell and damnation." He represents their translation as the result of vast learning and diligence, and tells us it has tended in every subsequent age to lead both old and young into the orthodox belief named above. To build up Universalism, therefore, it becomes indispensably necessary "to throw down this strong foundation." Consequently in all our sermons, he says, we are found arraigning this translation. "It seems to be no small part of their work utterly to destroy all confidence in such a version."

It will be sufficient to reply to this that so much of it as relates to Universalists is false. Those who know any thing of the subject know that while we do not regard the common version as infallible; we still entertain so high a respect for it as to retain it in all our churches and all our families. This our author rather unwittingly concedes, for after giving a brief account of the version of the New Testament attempted some years ago by Mr. Kneeland, he says, "the work fell almost still-born from the press. . . . Even the ungrateful Universalists refused to substitute it for the book of their childhood." And this is Mr. Hatfield's proof, we suppose, that Universalists are laboring

“utterly to destroy all confidence in this dreadful translation,” the common version !

That the common version was one of the best of the age in which it appeared, is almost universally acknowledged, but at the same time it was prepared under no small disadvantages. The whole domain of theological science was then in its infancy; the translators were cramped by the orders of king James; and the spirit of their creed, which was made long before their translation, obviously exerted an unfavorable influence over their version. To give one instance. In Heb. vi. 4—6, the apostle says according to Prof. Stuart’s translation, “For it is impossible that they who have been once enlightened, etc., and *have fallen away*, should be again renewed to repentance.” The translators of the common version, say “*If they shall fall away*,” etc. Dr. Macknight says that the original word here being an aorist or past tense like the preceding ones, “ought likewise to have been translated in the past time *have fallen away*. Nevertheless our translators, following Beza, who without any authority from ancient manuscripts, hath inserted in his version the word *Si, If*, have rendered this clause *If they fall away*; that this text might not appear to contradict the doctrine of the perseverance of the saints.” Surely gentlemen of such vast learning and diligence must have

known that they were imposing on their readers by this procedure, and yet a translation made by men of this cast of mind is in our author's view the "strong foundation" of christian faith! Still, prejudiced and partial as these translators were, they could not so pervert the word of God as to shut out Universalism. While, therefore, we thank God for such a version as we have, we acknowledge with many of the best orthodox scholars of the last and present century, that there is much room for its improvement, and we gladly avail ourselves of such help as Bp. Lowth, Arch Bp. Newcome, Drs. Campbell, Macknight, Dodridge and Blaney, Gilbert Wakefield, Professor Stuart and others, have furnished for the more profitable reading, and the readier understanding of those parts of the sacred oracles, which they have translated. We say with Dr. Blaney that "nothing could be more beneficial to the cause of religion" than "an improved English version of the Scriptures."

After what our readers have seen of the candor and truthfulness of our learned author, they will feel no surprise to hear him declaring it as an "article of belief" among Universalists, that "THERE ARE NO MERELY SPIRITUAL BEINGS CALLED ANGELS, EITHER HOLY OR UNHOLY." He charges us plainly with disbelieving "the existence of any intelligent beings but God and

man," and of saying with "the ancient Sadducee that there is neither angel nor spirit."

Whether Mr. Hatfield knew no better, or whether he deliberately uttered this unblushing falsehood, we shall leave those who have read his book, to decide. In either case, he can not screen himself from high culpability. That Universalists believe in *holy* spiritual beings, called angels, we had supposed as widely known as their preaching had been heard or their writings read. At least we had never heard or suspected that the existence of such intelligent beings was doubted by any Universalist on earth, till Mr. Hatfield's "text book" appeared in the spring of the present year! The faith of American Universalists in the existence of "fallen angels," so called, is confessed to be very slender. Such beings are not mentioned at all in the Old Testament, nor in the New except by Peter and Jude, and their account of them is easily explained by the popular tradition preserved in the apochryphal book of Enoch; and we may add, is capable of being explained satisfactorily in no other way.

The whole system of demonology, exhibited incidentally in the New Testament, is capable of being proved to be the growth, so far as the Jews are concerned, of two or three centuries immediately preceding the time of Christ. Not a trace of it is to be found in the Old Testament.



Parts of it appear in the apochryphal writings composed subsequently to the close of the Old Testament canon, and it seems to have attained its full developement previous to the public ministry of our Savior. If it is a portion of revelation, then, who revealed it? Not Moses or the prophets of the Old Testament, for they make no mention of it; not Jesus or his apostles, for it already existed before they began to preach. We think it is no where required in the Scriptures that a man must believe in the personality of "the devil or fallen angels."

But how, our readers will ask, does Mr. Hatfield prove that Universalists do not believe in *holy* angels? We answer, he found a remark of Mr. Ballou—"the arch-messenger"—for our author can perpetrate as villainous *puns* as any sinner on earth—he found a remark of Mr. Ballou, that by *angels*, Heb. i. 6. are meant *human messengers*. Mr. Whittemore also had suggested, that by the *angels*, Matt. xiii. 41, is meant the *Roman armies*. From these and a few similar passages our sapient author really inferred, or at least affected to infer, that Universalists believe in no other *angels* than human beings. It would be truly amusing to see a principle like this carried out universally. Dr. Adam Clarke calls Christ's angels, whom he was to send forth, Matt. xxiv. 31, "*his messengers, the apostles and their successors—the christian min-*

istry." Dr. Doddridge calls these *messengers* the *preachers of the gospel*. Dr. Lightfoot calls them "*ministers, christians*." Dr. Whitby approves this, and is wicked enough to add, "that God's prophets, messengers and ministers, both in the Old and New Testament are styled *his angels*." Would Mr. Hatfield charge these good orthodox divines with Sadduceeism? The truth is, and Mr. Hatfield probably knows it, we can hardly open a respectable commentator who does not in many passages interpret the word *angel* to mean a *human messenger*. But does this prove that they disbelieve the existence of *angels*, i. e. intelligent, celestial, and holy beings? Stupidity itself would not draw such an inference. And yet this is the ground and the whole ground on which Universalists are condemned by Mr. Hatfield.

Were it necessary, we could exhibit from the very authors to whom Mr. Hatfield has referred, the most conclusive proofs that they did not entertain even a doubt of the existence of holy angels. They speak of them as beings of unquestionable existence. What then shall we think of our author's reading, and the "minute acquaintance" with Universalism of which he boasts? Or what shall we think of his candor and honesty?

After such an instance of godliness as our author has given us in the preceding chapter,

we are fully prepared to hear him laud "the ordinances." There have in every age been men who tithed "mint and anise and cummin, but omitted the weightier matters of the law, judgment, mercy and fidelity."

"Christian institutions," says Mr. Hatfield, "are seldom savory to an unregenerate heart. And such have Universalists, undoubtedly, in *our* sense of the word, inasmuch as they utterly deny the common doctrine of, and so can not have experienced, the New Birth." The present chapter treats upon the Sabbath, Baptism and the Lord's Supper. "To the heart of the true christian," says our author, "the *Sabbath day* is the 'day of all the week the best.' It is the Lord's day—sacred to his service, never to be devoted in whole or in part to secular labors. The Christian remembers the Sabbath day to keep it holy. . . . But the Universalist has no such feelings. . . . He affirms that THE CHRISTIAN SABBATH IS A MERE HUMAN DEVICE."

Now we object decidedly to this statement and particularly to the word *device*, which our author has here used for no good purpose. A "human device" generally implies something artful and evil, a stratagem designed to subserve some bad or merely selfish purpose. But Universalists never affirmed nor believed that the Lord's day possessed this character. They regard it as a day, set apart by christian usago

from the time of our Lord's resurrection, as commemorative of that great event, and as the most suitable time for public religious worship. But that it is the Jewish Sabbath transferred from the *last* to the *first* day of the week by divine command, and that it is to be kept holy in the same manner that that was required to be kept, Mr. Hatfield knows to be a proposition incapable of the slightest Scripture proof. The Jewish Sabbath was fixed on the last day of the week in commemoration of God's finishing his creative work and resting on the seventh day. The manner, too, of its observance was specifically described. Neither, therefore, could be changed without the same authority by which they were ordained. But Mr. Hatfield knows that the New Testament contains no expression of divine authority on the subject. There is no positive command to observe the Lord's day, nor any prescription with respect to the manner of keeping it. We have the example of the apostles and primitive christians, and the propriety and usefulness of the thing itself to command our respect and secure our observance. This is the ground maintained by Dr. Paley. Buck, in his Theological Dictionary, says, "it must be confessed that there is no law in the New Testament concerning the first day. In Calmet's Dictionary, edited by Prof. Robinson, of the Presbyterian " Union Theological Sem-



inary" in this city, it is said that "the change of the day, however, is rather to be gathered from the practice of the christian church, than as clearly enjoined in the New Testament. . . . We have then good example and strong propriety in behalf of our observation of the Lord's day as a religious festival, though not as a Jewish Sabbath." Neander, the most distinguished ecclesiastical historian of any age or country, says that, "the celebration of Sunday was always like that of every festival, a human institution ; far was it from the apostles to ordain it as a divine command ; far was it from them and the first apostolic church to transfer the laws concerning the Sabbath to Sunday. But perhaps as early as the end of the second century a false transfer of this kind had been introduced," etc.

We would cordially recommend to our author to consult the history of the church on this subject, and especially to meditate upon the language of St. Paul, Rom. xiv. 6. which we will here give in the paraphrase of Dr. Doddridge—"One man, that is a Jewish convert, esteemeth one day above another ; he thinks their Sabbaths and new moons and yearly fasts and feasts have something inviolably sacred, and that the observance of them is matter of perpetual and universal obligation. Another educated among the Gentiles, or more tho-

roughly instructed in the design and genius of christianity, esteemeth every day alike, without any regard at all to the Jewish institution. Let every man freely enjoy his own sentiment."

But our author finds, under such laxity of principle, great laxity of practice; and he has given two instances of very "grievous Sabbath breaking" by Universalist clergymen. One is convicted on his own confession, after the fact, of traveling from Verplank's Point to New York on Sunday, in order to be present at the religious service in the evening! Another with premeditation and afore-thought, actually left New York on Sunday Evening in order to reach Rochester by Wednesday morning to attend a religious Convention there! There was no minister to supply his place in New York and he preached on Sunday, it seems, that he might sin with impunity, in this heinous way, on Sunday evening. And what makes the case worse, this same Universalist now affirms that he never had occasion to travel on Sunday without finding orthodox clergymen enough for company!! We hope our author will in the next edition (?) of "Universalism as it is," take pains to exculpate the two disciples who traveled to Emmaus on the Lord's day, and also inform us how our Lord himself happened to be in their company. They were all guilty, we fear, of violating the christian Sabbath.

In regard to Baptism and the Lord's Supper, it is well known that Universalists differ in opinion among themselves. Baptism is practiced to a considerable extent among us, though it is far from being universal. Many maintain that water baptism was not designed as an ordinance of perpetual obligation. John the Baptist himself said, "I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I, etc., he shall baptise you with the Holy Ghost and fire." From this it appears that John's baptism and that of Christ's widely differ; and when we remember what St. Paul tells us, that "there is one Lord, one faith, one baptism," and consequently but one that is essential; when we hear him, the great apostle to the Gentiles, solemnly affirming, "I was not sent to baptise but to preach the gospel;" it must be conceded that water baptism is not indispensable to the christian. At present, however, neither the faith nor the practice of the Universalist denomination can be regarded as fixed on the subject, and liberty of conscience and private opinion is indulged without bigotry on the one side or contempt on the other.

The Lord's Supper is with few exceptions regarded with more consideration, and the frequent observance of it is becoming more and more general. Notwithstanding this fact, which

is obvious to every body in any degree acquainted with Universalism, our author has the hardihood to say, "The day is not far distant when, notwithstanding the efforts of a few among them, the ordinances will be almost or quite unknown." What the practice ten or twenty years hence, shall be among us with respect to water baptism, we will not attempt to foretell, but confident are we that the establishment of churches wherever it is possible, and the due and frequent celebration of the Lord's Supper will then be universal. At present Sunday is generally kept as strictly by Universalists as by the mass of their christian neighbors, notwithstanding our author's uncandid remark that "in Universalist families generally, and especially among the more wealthy, it is the *gayest* of the seven."

We now enter a new field. Having exhibited "Universalism as it is" in theory, our author now proceeds to make an expose of its practical results—its "fruits." This chapter is introduced very sweetly with the touching lines of Watts, running thus :

"From thoughts so dreadful and profane,  
Corrupt discourse proceeds;  
And in their impious hands are found  
Abominable deeds."

From such a motto one would expect a chapter of crime and blood. The reader will however be somewhat disappointed. The method adopted by our author is rather peculiar. Tired of



generalities and hard names, it seems, he here resolved to condemn Universalists out of their own mouths. Hence he has brought together extracts from all the complaints that Universalists have ever made of their own coldness, indifference to the things of religion, short-comings, imperfections, errors, etc. etc. He has carefully picked up every ill-natured remark, which any one of us has ever made, respecting our practices and conduct, and the whole is arrayed in one fearful chapter. All the recommendations to greater purity, devotion and holy living are referred to in order to show that these things now have no existence among us.

The conclusion which every candid mind would form from the whole mass of evidence presented in this chapter would be that, *Universalists are by no means so good as they ought to be, or as they would be, if they acted consistently with their faith ; and that we ourselves are fully aware of the fact, and industriously engaged in pointing out our errors, and exhorting one another to walk worthy of our vocation !*

This it must be confessed, is not so horrible as was to have been expected in the outset. Our author, we believe, has mentioned no cases of *murder* among Universalist ministers, nor indeed among the people ; and, so far as we remember, not even one case of *seduction* and *adultery*, which are of so frequent occurrence among

our orthodox neighbors ! Nor has he, as far as we have observed, stated any instances of *intemperance* among our clergy, such as our goodly city has aforetime witnessed, when an eloquent and orthodox preacher could not ascend the pulpit stairs without assistance. It is wonderful, too, that no instances of *horse-stealing* and other genteel little vices, for which several of our orthodox neighbors are supported at the expense of the State, have not been brought forth by our indefatigable author and arrayed with all the advantages which *italics*, SMALL CAPITALS, exclamation points, etc. etc. would afford.

But Universalists it seems dare not often trust their faith in such experiments as these, and hence have turned their attention chiefly to small sinning, and particularly to sins of "omission." Their chief offences, as given by our author from their own confessions, consist in too little attention to *experimental* or *practical piety* ; too little *zeal in the cause of religion* and especially in *supporting by personal attendance and pecuniary means the preaching of the gospel and public worship* ; too little *conformity of the heart and life to the divine precepts of the gospel* ; too little *love among the brethren* ; too little *cultivation of the religious affections of our nature* ; too little *encouragement of Universalist books and periodicals*, etc. etc. All this Mr. Hatfield has proved from Whittemore, Rogers, Balfour and

one *Hosca Ballou jr.*! From D. Ackley he actually makes it appear that some men who *profess* to be Universalists, do, after all, instead of going to church, spend Sunday at the tavern, the grog shop, or at other places of wickedness. And from our departed Br. Fuller, he shows that in some places *Demases*, who were once our right-hand men, have forsaken us, having loved this present world!

Now what shall be said of these things? "Alas, for the barren fig-tree!" says Mr. Hatfield. "Why cumbereth it the ground?" But would our zealous defamer wish to see Presbyterianism or even Christianity itself judged in this way? Let us suppose that some malignant infidel were to prepare a chapter from the New Testament after the manner of Mr. Hatfield. Let him gather up every thing that could be made in any way to disparage the early christians or their cause; the betrayal of Judas, the denial of Peter, the desertion of all the apostles; let him collect all the passages which allude to the dulness, unbelief, misconceptions, and errors of the early christians; to their disputes and quarrels; to their vices and crimes, such as fornication and uncleanness; to their intemperance even at the Lord's supper; to their worldly mindedness, their forsaking christianity and turning again to their former courses, like the dog to his vomit, or the sow

that was washed to her wallowing in the mire ; in short, let every thing of this kind be brought together and placed by the Infidel to please his own fancy ; let him cull his facts and set them not in the light in which they now stand, but in the peculiar light which malice would dictate ; let even exhortations to piety and godliness, to honesty and truth, be represented as proofs, upon confession, that such things did not exist in the apostolic churches ; and then let him ask as our author does, “ Are these the fruits of Christianity ? They are if we may believe those who ought to know best.” What would honest and candid men think of such a proceeding ? Would they call it fair, and worthy of a man, or would they not rather regard it as a tissue of malice, as stupid as it was malicious ?

But did it never occur to our sharp-sighted author that “ men who live in glass houses should not throw stones ? ” Is he not aware that even the Presbyterian Church, immaculate as it is, has a weak side quite vulnerable to this kind of attack ? We do not propose to go into the subject at large, but Mr. Hatfield can not have read their works and periodicals for ten years past, without being sensible that a very long chapter, and one by no means all sunshine, might be easily gathered from their pages and columns, to stand as an offset against the one before us in “ Universalism as it is.” We can



not, however, forbear giving two or three specimens from works lying before us.

In the General Assembly of 1832, the Rev. Dr. Codman, of Massachusetts, said to that grave body, "*It is my deliberate opinion*, that if you had, as we have, a *common enemy* to contend with, you would be at peace among yourselves." What a compliment to the *christian* and peaceable spirit of the Presbyterian Church! It was on this principle that Herod and Pilate of old, "were made friends together." In the same Assembly Dr. McAuley said that "it was a fact that members of the Presbytery, [one in Philadelphia] *could not pray together* ; and what must our people say to that?" He accused the majority in Synod of an *avowed determination* to keep the minority under, to hold them in perpetual domination ; and that "not one of what they choose to call New Lights shall ever obtain a seat in General Assembly!" Dr. Skinner on the same floor maintained that the minority had "not the rights of ministers." Dr. Martin, of Chanceford, Pa., at the same time said, "Here, if permitted, he would tell an anecdote of an old elder of his own. On returning from the Presbytery, he exclaimed, 'How the times are changed. Twenty years ago when I used to go to Presbytery the ministers used to be grave, plain dressed men. But now they are just like a parcel of young lawyers!'" Dr. Mc-

Calla, refused at the same session to call the "New Lights" *brethren*. "I have a regard," said he, "for Mr. Barnes. . . I could love him, if I had evidence that he loved my Master." As it was, however, he could not love him nor would he even stay in a church where Mr. B. was in the pulpit!! This he acknowledged. "My conscience," said he, "would not allow me to stay."

These are certainly very pretty sketches of the spirit of Presbyterianism! They may be found, with much more of the same kind, in the report published in the New-York Evangelist at the time. These are pictures of the priests; let us now look at the people.

All have heard of Rev. Charles G. Finney, the great revival preacher. He has probably traveled as much, seen as many Presbyterians and made as many converts as any man in America. Let us hear him. "The religion of the great mass of the church," says he, "is not the religion of *love* but of *fear*. They *fear the Lord*, but *serve their own gods*. They are *dragged* along in a *dry performance* of what they call *duty*, by their consciences. They have a dry, legal, earthly spirit; and *their pretended service* is *hypocrisy* and *utter wickedness*. . . . . In most things the church of the present day is *orthodox* in *theory*, but *vastly heretical* in *practice*." Sermons p. 258.

Can Mr. Hatfield find any thing that will equal this ?

Hear now Dr. McCalla. Speaking of the difficulties in the Presbyterian Church, he said—“ We have deserved these judgments, for we have been a *cold* and *worldly people*, at ease in Zion, shrinking from the duty of maintaining Christ's laws ; so that God has in judgment permitted *grievous wolves*, [New School men] to come in to scatter the flock.”

Listen, too, to Rev. Mr. McElroy, before the Board of Foreign Missions of the Presbyterian Church, in 1841. After saying that the whole Presbyterian Church had raised the sum of six cents a member for this great cause, he says—“ My hearers, there is *awful guilt* in this matter. . . . O ! when will the professed friends of the Redeemer learn to honor him with their substance !” So likewise, after saying how much they ought to pray for the success of the Missionary enterprise, he says—“ O ! I fear *the spirit of prayer is slumbering in our Church* : we are *cold* when we ought to be fervid ;—*we scarcely know what is meant* by that *mighty wrestling* which has power with God and prevails. Brethren, we must awake ! We must shake off this lethargy which oppresses and dishonors us,” etc.

But enough. Our readers can easily see what the “ fruits” of Presbyterianism are, “ if we may

believe those who ought to know best." Is it not a matter of wonder that with such facts before his eyes, our author should have written the chapter under review?

Our author seems to find great pleasure in contemplating the prospects of Universalism in New-York, where he says, in his own amusing way, that "in fifteen years they have either lost ground, or gained but little, if any thing." This he facetiously concludes, is "poor encouragement, and augurs darkly for the future." But was not Universalism *prostrated* in New-York in the summer of 1840? So at least the New-York Evangelist declared, and so it has been represented through the whole country. How happens it, then, that in the spring of 1841, it should be in much the same condition as it was fifteen years ago? But our author, as Lamb said of Coleridge, "is very *funny*," and speaks of things rather as he would have them, than as they are. If Universalism is "prostrated" here, or even at a perfect *stand still*, will Mr. Hatfield explain the necessity of his "Text Book," and of his other labors against our cause? And will he also inform us why those venerable old Lectures of Dr. Joel Parker were brought out once more, and repeated again and again during the last winter and then republished? Wise men do not generally war thus against "a dead lion;" and we suspect that our author is not so confi-



dent of the truth of his statement as he would seem. If he is, might he not have been better employed last winter in getting up a revival? So we think, and so we have reason to know his *publisher* thinks too! It happens, however, that his statement is so notoriously incorrect that none but his most ignorant readers can give it a moment's credence; and they, like the simple, believe every word, because "Gashmu saith it."

The Orchard street society Mr. Hatfield thinks "may be regarded as fully established." The Bleecker street society and the *fourth* are represented as "sickly infants," while the Dry Dock society is called "a Quixotic adventure." The Bleecker street society he says "is very few in number, burdened with an enormous debt, and unable to pay it—their house will probably have to be sold;" while the fourth society, "left without a home, will find it, feeble as they are, a difficult matter to hang together." Our author is certainly no prophet; for had he been, he would have foreseen that this same homeless society was destined in a few weeks after this paragraph was penned, to buy one of the Presbyterian churches in our city, and go on prosperously. As to the Bleecker street society, its "enormous debt," we will venture to say, is less than hangs over the majority of orthodox churches in this city. Its numbers are not *few*, it can pay its debts, and its house will not have

to be sold ! So much for our author's knowledge on the subject.

But did it not occur to our zealous author, while he was thus misrepresenting the condition of Universalism here, that something might with far greater truth be said of Presbyterianism ? Let us ask the gentleman where the Bowery Church is ? The society is scattered to the four winds, and the house is in the possession of Universalists ! Where is the Chatham street Chapel, that place of revivals ? Gone, and not a shred left. Where is the great Broadway Tabernacle, another theatre of revivals and New School Presbyterianism ? Sold under the hammer and now in the safe keeping of David Hale ; and the congregation is, no one can tell where.—Where is the Dey street Church, built for the Rev. Dr. Parker ? That is gone, too, and turned to a house of merchandise, or standing empty, and the goodly people all scattered and lost. Where is the Catherine street Church ? Seceded from the Presbyterians, and now standing with its society, “ a very little thing,” under the care of Mr. Hatfield's *protege*, the Rev. W. Whitaker, ready to follow its predecessors. And where too is the Church at the corner of Madison and Gouverneur streets, erected under our author's own auspices and sustained by his powerful influence ? Was not that sold by the auctioneer during the last winter, and sold too for

less than the mortgages upon it? This church it will be remembered was built about the same time as the Bleecker street Universalist Church, cost only three quarters as much, and had all the sympathies of Mr. H. and his congregation in its favor, and yet they could not, or would not save it from the hammer! Truly our author has much occasion to rejoice over the prostration of Universalism in New-York, and congratulate himself on the "rapid advances of *orthodoxy*!"

The testimonies borne by Mr. Hatfield's special friends, M. H. Smith and W. Whittaker, to the downward tendencies of Universalism, are befitting to the witnesses, and are worthy of all the credit that their characters for truth can justify. But we seriously object to the attempt of our author to make it appear that we in any way confirm their representations. He says, "In a conversation with Mr. Sawyer, of this city, I urged him to tell me what had been the moral results of his own preaching, and could obtain no satisfactory answer." Very probably; but who expected that Mr. Hatfield would be *satisfied with any answer* that could be given. Our preaching we hope is calculated to make Universalists, whose constant endeavor it is "to do justly, love mercy, and walk humbly with their God;" and we enjoy the full conviction that our labor has not been in vain in the Lord. A large congregation of sober, honest, benevolent and

devout christians, are "the moral results" of our preaching. They constitute "our *epistle*" as St. Paul said, "known and read of all men."

It is curious to observe how short sighted our author is and how much he apparently reckons upon the ignorance or prejudices of his readers. On p. 320 he says, "I can not remember to have seen in all my researches (?) in any one of their publications, one single exhortation from one of their number to a faithful discharge of the duty of *secret vocal prayer*—or any attempt to inculcate the duty of family prayer." Now our author can not be ignorant that this very serious charge lies against Christ and his apostles as well as against Universalists! Where will he find an exhortation in the New Testament "to the faithful discharge of the duty of *secret vocal prayer*—or any attempt to inculcate the duty of *family prayer*?" Mr. Hatfield knows, and his readers might know, that there is nothing of the kind in the christian Scriptures. That prayer is a duty or rather a very great privilege, every Universalist believes, but that we should pray *vocally* in secret is not prescribed by any divine authority, nor is *family prayer* enjoined in the New Testament. Whether family prayer and secret vocal prayer are necessary to the christian life, whether they are most useful and expedient are matters which we humbly conceive are left to the reason and conscience of every christian for



himself. To pray always, to pray without ceasing and in every thing to give thanks, is enjoined upon the disciple of Jesus Christ ; i. e. as we understand it, he is required to cultivate assiduously the spirit of prayer and thanksgiving that he may always feel his utter dependence upon God and his obligations to gratitude and praise.

Mr. Hatfield accuses us of "an attempt to ridicule family prayer, as altogether too Pharisaical for a liberal christian." This accusation is false, length and breadth. We have never attempted to ridicule family prayer, or any other kind of humble prayer. We did ask Mr. Remington and we now ask Mr. Hatfield, if "those who assume much of the religion of the land, the pious, praying people, (we mean such as have *piety and prayers to boast of*) do not oppose and persecute Universalists, and for the same reasons that the Pharisees of old persecuted the disciples of Christ?" We reverence prayer too much to ridicule it ; too much indeed, willingly to see it prostituted to the ungodly purposes, of vain and boasting hypocrites who make it their only claim to religion. There were those of old who loved to pray to be seen of men ; and who devoured widow's houses and for a pretence made long prayer. The fashion may have changed but the thing itself remains. There is little difference we think, in standing at the corners of the streets and praying, or entering the sanctuary

of one's family or closet and then going forth to boast of it, and to abuse those who think it unnecessary in a matter of this nature to sound a trumpet either before or after the performance of a religious service! God grant that there may be more humble, believing, christian prayer, and less noise and ostentation about it. And may the Christian world soon learn, that there are more certain tokens of true discipleship than that of much vocal praying; even those of an upright and godly life, adorned by a meek and quiet spirit.

We now pass to our author's last chapter. Heretofore he seems to have been as mild as a summer evening; but now he awakes in his strength and stirs up all his wrath. We can not do better, perhaps, than to make an extract. He opens his chapter thus :

"The work is done. Modern Universalism in America has passed in review before us. It has been permitted to speak for itself. We have seen the **TREE** and **ITS FRUITS**—the doctrines and their results. We have listened to its arrogant claims, and have suffered ourselves for the moment to be *unchurched*.\*

\* This looks somewhat like a rhetorical flourish. Instead of allowing "the orthodox" to be *unchurched*, our author began by announcing that he was about to show "that Universalism has little more of Christianity than the name, is a crafty system of *covert infidelity*, and does not deserve to be ranked as a Christian denomination!" And if he has not succeeded in showing this, he has asserted perpetually that it was still a fact. And now, after denouncing Universalists again and again as *infidels*, our author has the hardihood to talk of suffering himself and his brethren "for the moment to be *unchurched*! !"

The learning, and wisdom, and piety of all past time, have been made foolishness by its unbounded pretensions. [Orthodoxy is remarkable for its *modesty*; it makes no *pretensions*.] Truth appears to have fled the earth until it found a resting-place in the bosom of Mr. Ballou! 'Now truth perform thine office.'— Say to what belongs this scheme? Whence came it? Whose is it?" etc. etc. "Other systems of error have, for the most part, contented themselves with a *single* departure.\* But this is a complete MASS OF HERESIES. It openly advocates, as constituent parts of itself, the very worst features of Pelagianism, Antinomianism, Sadduceeism, Arianism, Monophysitism, Socinianism, and Materialism." [And why did not our author add to this list of hard names, Calvinism, Arminianism, Catholicism, and every other *ism* under heaven?] "The followers of this creed maintain fellowship with Deists, Libertines and Atheists, but withhold it from Episcopalians, Presbyterians, Baptists, and Methodists. . . . They make common cause with the infidel, by their constant efforts to unsettle the confidence of their hearers in the common translation of the Bible. . . . Of all Latitudinarians these are the most worthy of the name. No heretic can wish more liberty than is here allowed. As in the ancient Pantheon, every principal *heresiarch* may here find a niche for himself, and receive the homage of his followers. The greatest amity pervades the brotherhood, whether Jove, or Venus, or Bacchus be the presiding deity. Nor must the lines be tighter drawn, lest some good free-thinking brother take offence and desert the holy cause! Is this the Bride?" etc. etc.

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\* Has our author forgotten what he said at p. 21? "*One error has a strong affinity for every other. They can nestle together in the same bosom. Easy is the downward path; they who enter it wax worse and worse, deceiving and being deceived.*"

Now let no one say that this is not decent, charitable, christian. Let no one call it low-minded and malicious blackguardism. Let no one even harbor the suspicion that he who can thus speak, is not a meek, pure-hearted, amiable follower of Jesus, whose great aim is to honor God and promote peace and good will among men !

From this strain of fine christian sentiment, our author turns to inquire, "Who are these Universalist authors and preachers that they should lay claim to such superior wisdom ?"—He begins with *James Relly*, glances at *John Murray*, and passes on to *Hosea Ballou*, whom he represents as the sire of the race whose tenets he has considered. The object of his questions and remarks is to determine whether these men were the most *learned*, the most *subtle logicians*, the most *unfettered*, and the most *humble, spiritual, devout* and *prayerful* men, that the world ever knew. If they were, our author seems disposed to favor their views ; if they were not, if they did not know more than "all the wise men who flourished in the days of Watts, Guyse, Gill, Secker, Potter, Doddridge, Newton, Wesley, Whitefield, Edwards, Jennings, Witherspoon, Hopkins, Styles, Watson and Paley, etc. etc.," then, he will have nothing to do with them. The question with him is not whether some of their leading views are scrip-



turally true, but whether they themselves were miracles of men, who might command belief on the simple ground of *authority*.

This, it must be confessed, is the true *orthodox* method of procedure. A system of theology formed by Calvin, Arminius or Wesley, is of more value with certain men than that of the Bible. These were *great* men, *learned* men, *devout* and *praying* men; and *therefore* their opinions must be true. We reply that these great and pious men differed very widely among themselves. Hence it is impossible that they should all be right, while it is very probable that in some things they were all wrong. Truth we ought to receive as truth, come whence and how it may. But truth has a better foundation than that it has been believed by great and good men, better than the decisions of councils, or the consent of the church. Truth is an ordinance of God, and is to be believed on his authority, or else on the perceived nature and relations of things. It stands independent of our belief or disbelief; it is subject to no private interpretation, but is open in nature and revelation, for all men in all ages. Calvin and many others of the most learned and pious men in both the Catholic and Protestant Church believed in a *limited atonement*! John Wesley, and our author, if his opinions are rightly understood, agree in rejecting this doctrine of a

semi-barbarous age, and maintain with the Bible, that Christ gave himself a ransom for all. And yet it can not be pretended that either Wesley or the author of "Universalism as it is" deserve the honor of *learning* or *piety* superior to that of an immense host of Calvinists. Their faith on this subject is true, not because they are *greater* or *better* men than their Calvinist brethren, but because it is grounded on God's own word. Formerly, *infant damnation* was a common doctrine of orthodoxy ; now it is avowed by scarcely an individual in the community ; and were it otherwise, a mere woman, with the affections of a woman's heart, would gain the mastery over the subtlest doctor of divinity in the land, who should attempt to maintain that old abomination. His great learning and piety would avail him little against the Bible and common sense. We offer these remarks merely to show that learning and piety can not *make* truth, and that they have not always even *seen* it.

But we are anticipating. Our author seems to have labored under the benevolent desire of rendering the advocates of Universalism ridiculous in the eyes of his readers, of exhibiting them as the most unlearned, ignorant, wrong-headed and bad-hearted set of fellows in all christendom ; and then of coming down with a mighty stroke of the *argumentum ad verecun-*

*diam*, and thus shaming the whole denomination out of its faith, or more probably, with the forlorn hope of preventing his orthodox readers from thinking its doctrines worthy of the slightest regard or attention ! This mighty weapon, though pretty freely used through the whole volume, was but kept in hand for a more fatal execution at the *finale* of our author's immortal work. The case stands thus. *We*, the orthodox, who believe and preach "the orthodox creed, concerning hell and damnation," are "the wise, the learned, the profound, the intelligent, the mighty;" and we have so been in every age; and what is more, *we* are the most "sincere, humble, spiritual, devout and prayerful men!" Nor is this all; *we* are as numerous as the frogs of Egypt! *You*, Universalists, on the other hand, are "few in number, and confessedly, with here and there an exception, *illiterate in a shameful degree*;" *you* have no learning; *you* are "utterly unfitted for the work of expounding the Scriptures;" *you* have not any knowledge, or at best a very imperfect one of "the Hebrew and Greek languages;" *you* are "not distinguished for piety;" *you* are "not sincere, humble, devout and prayerful christians!!"

Now "who are the deluded? Which is the *safer* scheme—the scheme that presents the strongest claims to your better judgment?"

That this is a powerful argument we shall not deny. That it is the best one that our author has used, or could have used, we shall willingly concede. It is singularly convenient, and is fortunately "suited to the humblest capacity." It has the honor, too, of being venerable by age, and of having been employed on very many important occasions. It assisted in mingling the hemlock for Socrates ; it cried out "Crucify him, Crucify him," against Jesus ; it opposed the early christians, and taught them the meaning of bonds and scourges ; it turned the prison bolts upon poor Galileo ; it was the great enemy of the Reformation ; it has manfully resisted every improvement of a corrupt theology ; and is now making one desperate effort under the name of *Puseyism* or *Oxford Divinity*, to turn back the whole current of public mind, and make the Fathers and the Councils, and we know not but the Popes, the great interpreters of Nature and of God's word, for the present and for all future generations ; it is the best advocate for idolatry and witchcraft, and if its voice could be heard and heeded, it would bring back the darkness of paganism ; restore to its ancient sanctity the Pope's great toe ; render the Catholic Church infallible ; repair the dilapidated Inquisition, and make both our author and ourselves about a head shorter than we now are ! It would be delecta-



ble, but the fates seem to be against it. There are some souls on earth who love *God* and *God's truth*, better than they do even *learned* and *pious men*, and such men's *speculations* and *opinions*. They are hardy enough to think it *safe* to differ from whole councils and generations, where *they* differ from the *truth*; and to regard their "interests for eternity" as well secured in an honest adherence to what they believe to be *true*, as in a truckling endeavor to go with "the multitude," and a hypocritical profession of what some great and good, but still fallible, men have believed before them.

But what are the facts with respect to the ignorance of the advocates of Universalism? If we consider the doctrine of the final salvation of all men through Christ Jesus, as constituting Universalism, it may be said to have been believed and maintained by men whose talents, learning and piety would not suffer in comparison with those of any other men of their age and country. Such were Clement of Alexandria, Origen, and the whole school of Universalists for the first four centuries. This was so much the case, that Doederlein observes, "*quanto quis altius eruditione in antiqua christina eminuit, tanto magis spem finiendorum olim cruciatum aluit atque defendit.*" "*The more distinguished by learning any one in christian antiquity was, so much the more did he foster and defend the hope of*

*a final termination of torments.*" Scotus Erigena, who lived in the ninth century, represented by Hallam as one of the greatest geniuses and best scholars of the whole dark age, was according to Stapfer, a Universalist, and in this character he seems to stand alone in all that period. Since the Reformation, with which Universalism was itself revived, and one of whose fore-runners was Scotus, it can not be pretended that it has been without advocates of high merit for all that our author claims as the peculiar possession of his orthodox brethren. In Germany, Siegvolck, Petersen, Eberhard, Gruner, Steinbart, Semler, J. R. G. Beyer, Doederlein, Jung Stilling, and the whole Rational School of the present day, and very many of the Evangelical party, Professors of Theology and Doctors of Divinity, can not be called *ignorant* or *unlearned* men. In England, it may be well doubted if such men as Jeremy White, Dr. Henry More, Dr. Thomas Burnet, Dr. Cheyne, Chevalier Ramsay, Rev. William Law, Dr. Hartley, Sir Geo. Stonehouse, Bp. Newton, Dr. Priestley, and the Unitarians generally, Duncan Forbes, Dr. Samuel Parr, and a large catalogue of others should all be condemned as *ignorant* and *unlearned*. So in France and Switzerland, such names as M. Necker, Maria Huber, Pierre Cuppe, Chais de Source-sol, Bonnet, Pettitpierre, Lavater, and many of the Protestant clergy of

the present day, are not deserving of such epithets as *ignorant* and *unlearned*. And in our own country, one might think that such men as Dr. Mahew, Dr. Chauncy, Dr. Huntington, Rev. Mr. Duche, Rev. John Tyler—the last two, highly respectable ministers in the Episcopal Church—Dr. Rush, and the greatest part of the Unitarian clergymen in the United States, should save a religious opinion from the odium of being maintained by only *ignorant* and *unlearned* men.

But our author wished to speak of what he calls modern Universalism, of which Hosea Ballou is the father. Rely and Murray are examined as to their learning, and convicted of drawing “their system from the English translation alone,” without “even the slightest knowledge of the Hebrew or Greek languages.” Mr. Ballou is no better off; “nor have we any better reason,” says Mr. Hatfield, “to confide in Mr. Ballou’s *disciples*. With a very few, if any exceptions, they are devoid of all claims to our confidence as expounders of Scripture. Some there are, a very few, who have some acquaintance with the original languages of the Bible. But these, the most of them, acquired that knowledge after they had embraced Universalism, and sought it for the very purpose of making the people have a greater regard for their preconceived opinions of truth.”

There is great candor here. When an orthodox youth or clergyman studies the original Scriptures, it is ascribed to his thirst for knowledge, or his pious solicitude to make his ministry more useful to the world ; when a Universalist does the same thing, our author charitably says, "it is for the very purpose of making the people have more regard for his preconceived opinions of truth !" Is this judging "righteous judgment ?" Is it even judging "according to appearances ?"

But is there not some danger that our author will "utterly destroy all confidence" in our common version ? A few pages back, Mr. Hatfield was eloquent in his abuse of Universalists for not reposing the most unquestioning confidence in the translation of King James. He represented this version as the "strong foundation" of all faith in our country. Now, however, it seems to be good for nothing, unless expounded by some one skillful in the Hebrew and Greek languages ! The truth appears to be, that it is a most admirable translation as long as it supports "the orthodox creed, concerning hell and damnation," but the moment it teaches Universalism, it needs "expounding," and expounding, too, 'by some man of *learning* ; that is, some one who *believes* just as our author does, for none other can be but ignorant and unlearned !



That the Universalist clergy in the United States have not so much learning as would be honorable to themselves, and useful to the truth they advocate, so much as they ought to have, and will have, we shall neither deny nor question. We have no Doctors of Divinity, no Professors of Theology, and can make, we confess, but little pretensions to *learning*, in the technical sense of the word. But there is one fact which still deserves notice. It is that no Universalist minister, "shamefully illiterate" as he may be, can renounce Universalism and embrace orthodoxy, so called, without being at once received by our *learned* and *pious* opposers and engaged in their ministry! Witness the case of William Whittaker. Our author admitted him into his pulpit to preach in two weeks after his renunciation. He urged with all his power that Mr. Whittaker should be licensed by the Presbytery, of which he himself is *Standing Clerk*, and failed to gain his object, we have reason to believe, not so much because the candidate was not acquainted with the Hebrew and Greek as because the Presbytery was skeptical of his honesty. That Mr. W. did not surpass his Universalist brethren generally in talents, or learning of any kind, is too well known to require proof, and yet Mr. Hatfield believed him to be qualified for the Presbyterian ministry! Look again at Matthew H. Smith. Of

his skill in the Greek and Hebrew languages, or even in the English, we have never heard of any specimens ; and yet he is now a licensed preacher among the orthodox ! The Association, under the very shadow of Andover, offered him a license immediately on his second renunciation of Universalism in the spring of 1840, *provided* he would join one of its churches !— And on his third or fourth renunciation he was actually licensed by no less a body than that paragon of *learning* the New Haven West Association, under whose favor he is now preaching, and with whose letters missive, he was admitted into our author's pulpit again and again not long since !

It seems, then, that *shameful illiterateness* in Universalist ministers, is no bar to their being licensed as ministers in the most *learned* denominations in our land ! But what is the boasted learning of our orthodox neighbors generally ? Are they all acquainted with the Hebrew and Greek languages ? And what claim have they “to our confidence as expounders of Scripture ?”

It was no longer ago than 1827 that Prof. Stuart acknowledged that there were many religious teachers who were “unacquainted, or but very slightly acquainted, with the original Scriptures.” And he asked, “What candid man will deny that there have been and now

are, many men of this class endowed with great powers of mind, men of exalted christian attainments, and of high worth in the church? Men, too, who have far excelled, in almost every proper and useful qualification of a christian minister, multitudes of others that have spent years in the study of Greek and Hebrew."

And although Professor Stuart has done much for the advancement of theological learning in this country, it is still a fact that the great mass of the orthodox clergy, can by no means be called learned men. How many of them *can*, and how many *do*, habitually read the Scriptures in the original tongues? How many of them exhibit any tolerable knowledge of the best authors, in the various branches of theological science and literature? How many of them show any tokens of original thought, of broad and comprehensive views of things, or any considerable acquaintance with the progress of theological, moral, or physical science? The following remark of George Combe, Esq. in his "Notes on the United States," will give a very correct idea of the kind of learning most common in this country. Speaking of having heard Dr. Spring of our city preach "a highly orthodox sermon," he observes, "I have listened to orthodox sermons in Scotland for upwards of thirty-five years, and have long since ceased to hear a new idea from the pulpit. I find Cal-

vinism precisely the same in America, as on the other side of the Atlantic; so purely doctrinal, and so little practical; so completely systematic, and bearing so little reference to any particular time, place, or circumstances, that every preacher of it seems to repeat all other preachers." Vol. I. pp. 223, 224. Edinb. ed.

We know not but we may be pardoned for introducing here the testimony of the well-known Dr. Ely, formerly of Philadelphia, in relation to the ability of his Presbyterian brethren in that city, a few years ago. He says, "Should we ask what *peculiar pretensions* have most of the present members of the Presbytery of Philadelphia to *clear views, sound theological opinions, depth of research*, and distinction as Divines? most persons who know them, would answer with a *broad laugh*. None of them except Dr. Green, the *highly distinguished* Rev. Wm. McCalla, the Rev. Wm. M. Eagles, the Rev. Robert Steel, and the Rev. Robert B. Belville, are known fifty miles from Philadelphia, or will ever be named in the coming generation of the church. Were they subjected to a close scrutiny, and required to *explain* their *own system of faith*, they would be found not very discriminating, nor very consistent in their notions; but just orthodox enough, in the undefined use of *ancient set phrases*, to pass muster!!"

Of the great zeal of his orthodox brethren to



gain all such knowledge as would make them successful in the salvation of souls, our author himself shall bear testimony. In his preface to "Universalism as it is," he says, "It is by no means uncommon for a Universalist preacher to accuse and convict one, whom he regards and treats as an opponent, of being but little acquainted with the peculiarities of the doctrine against which his labors have been directed. *The author has seldom heard a sermon against Universalism, that was not based on assumptions, or directed against principles, which no well-informed Universalist at the present day admits !*" The reason he assigns for such fatal blundering is, that "orthodox preachers" have generally contented themselves with a reading of Edwards *vs.* Chauncy, or at most with two or three old volumes in favor of the doctrine of universal salvation ! Whether our author would have us regard this as a fair specimen of the vast learning and profoundness of his brethren of which he boasts so much, we shall not determine, but if they will not take the trouble to make themselves acquainted with a faith in their very midst, and against which they so often volunteer to preach and write, it is but reasonable to infer that their profundity on other subjects is rather shallow. Besides, it is a problem which has not yet been solved, how such ignoramuses as our author represents the Universalist clergy to

be, should be so successful in their ministry, when surrounded and opposed by such hosts of "the learned, the profound, the intelligent, and the mighty;" indeed by the very *Anakim* of the orthodox world!

But why do we dwell on this point? The truth is, we are what we are. We have no learning to boast of, and although our orthodox neighbors surpass us in an acquaintance with the Hebrew and Greek, it would still do them no harm to learn more, and prate less about what they have learned already. We have, it is hoped, a moderate share of common sense and reason, and are so fortunate as to be engaged in the maintainance and propagation of the best cause in the world—the cause of truth. Our opposers make a show of their Greek and Hebrew, but they are so unhappy as to be employed in the support of a rotten system of theology, which no amount of learning on earth can sustain, and no ingenuity of man is able successfully to defend. Our strength and learning are increasing far more rapidly than that of our opposers, and the distance between us is daily growing less. If our author and ourselves live to see twenty-five years more, he will not boast as he now does, of the superior learning engaged in the service of orthodoxy. Universalists will then stand on equal ground with their opposers, and the battle, such as it is, will be the

contest between truth and error. And it may be worth our author's consideration, that if, with all our present disparity of means, and our numerous disadvantages, orthodoxy is still unable to maintain its ground against us, its prospects of victory are dark indeed for the day when we shall meet on equal terms. It will be a young lion pitted against a superannuated and purblind elephant. The truth is always young, error alone can grow old. The truth is mighty and will prevail. But even now it might be well for him to remember, that although "not many wise men after the flesh, not many mighty, not many noble are called," yet "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence."

A few remarks upon our author's concluding paragraph, and our work is done. Having, as he says, "written, labored and pleaded" that Universalists might be saved, our author closes with this pathetic appeal:—"Oh that you would but make a trial of our faith, our hope and our joy! One at least of your number, who for years not only professed but preached your faith, and who has since made trial of that which he

then despised and destroyed, has assured me again and again, that while a Universalist, he was a perfect stranger to that peace, which subsequently has filled his soul to overflowing.—Thousands can say the same. And so will it be with you, if you become a humble follower of our Lord and God—Jesus Christ. ‘COME THOU WITH US, AND WE WILL DO THEE GOOD.’ ”

Our thanks are certainly due to our author for this touching proof of his interest in our spiritual welfare. This exhortation reminds us of his “flood of tears,” shed “long time ago,” and of the very many gentle things which he has said of us, and interspersed through the pages of his Text-Book. But while we are sensible of his great kindness, we are under the agreeable necessity of declining his affectionate solicitation. We have, we confess, no anxiety to share in the orthodox *faith*, and *hope*, and *joy* of the dogma of endless torments. Many of us have made trial of them, to our entire satisfaction; and the rest of us are not curious to *hang*, merely to experience the sensations that hanging produces. We are convinced beyond all doubt, as well from the nature of the case, as from the testimony of thousands of both friends and opposers, that conceal the unscriptural doctrine of endless torments as you will, it can be nothing less in the cup of christian faith, than rue and wormwood and gall. For if that dogma be true,



why should we not fear it for ourselves, and for our wives, our children, our parents and friends? If it be true, we can not blind our understanding or our affections to the awful danger to which we and all men living are every moment exposed. Oh, an eternity in the flames and tortures of an orthodox hell! The feeblest apprehension of such a fate for ourselves or any one we love, would, as Saurin confessed, diffuse a mortal poison into every period of life, "*rendering society tiresome, nourishment insipid, pleasure disgusting*, and LIFE ITSELF A CRUEL BITTER." And are we asked to drink of such a poison? Our answer is, that of such a bitter cup, in a universe created and governed by a God of love, we cannot, must not drink. It would be treason alike to our conscience and to our blessed Creator. And may God forgive the weak and misguided creature who, believing in the endless torments of millions and millions of his fellow men, still talks of his soul being filled with peace to overflowing! Filled with *peace*! What kind of peace is that? Does it *fill* the christian with peace and joy to contemplate his own escape from endless flames, while he still believes that half of those whom God *loves*, and for whom Christ *died*, will go down to hell forever, and spend an eternity in blaspheming his God and Savior? Well might our author's friend confess that while a Universalist he was a stranger

to such a peace as that—a peace at best but *selfish* and which seems to us to come from the wisdom that is “earthly, sensual, devilish,” and to have nothing in it of that spirit which *loves one’s neighbor as one’s self*.

This then is the great good which orthodoxy promises us ; the power of rejoicing with a fullness of joy, even though all men but *ourselves* are “damned everlastingly.” We decline the proffered good, and thank God that our souls are linked with our race for weal and for wo. In the conviction that Jesus Christ is the Savior of the whole world, “the God of hope fills us with joy and peace in believing ;” yea, we find a “peace that passeth all understanding.” We have learned that where sin abounded grace did much more abound, and that where sin hath reigned unto death, even there shall grace reign through righteousness unto eternal life. We see in God a universal Father ; in Christ a universal Savior ; in heaven a universal home. We look forward with confidence to the final issue of God’s vast plan of human redemption, and trust without one disquieting thought that Infinite Love will gain a victory, complete, universal, and for ever ! Let not others with their narrow faith talk of peace ; it is for the sincere Universalist alone to enjoy a peace as high, and broad, and full, and permanent, as his most transcendant hopes could grasp—as

his loftiest wishes could desire. Thought can not reach a real good which his christian faith does not teach him to anticipate for himself and all mankind; "for God is able," and as willing as he is able, "to do exceeding abundantly above all that we ask or think."

## N O T E S .

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### *(Note A.)*

In an admirable essay on the "Duties of a Theologian," by Professor Park, of Andover, published in the Oct. No. of the Bib. Repository for 1839, we find many very just remarks on this subject. He is heterodox enough to think that "Theology has been obviously improving within the last two centuries." And he expresses, without much circumlocution, the fact that the great masters of Calvinistic theology, Augustine, Calvin and Edwards were "hard-nerved men." Augustine was "led to indulge in the hardening error of persecuting his adversaries by the aid of the civil law;" and his eulogist can not help wishing that "he had consulted the gentler and tenderer sensibilities, and given a more cheerful coloring to the messages of peace and love." Calvin, though "the apostle of liberty," is still acknowledged to have had "the shell of freedom on his head;" "his nicer sentiments and finer sensibilities were somewhat blunted by the revolting scenes to which he was daily exposed.— He moved about among his opponents as an honest and strong jointed farmer moves with his flail over a threshing floor." But still Prof. Park thinks he was deficient in "the mildness of Him whose appropriate act it was to take little children in his arms and bless them." Next, and we hope last, came Edwards. "His failing was in too exclusive a regard to one portion of our sensibilities. He seemed to live apart from many of the innocent and craving sympathies of his race." "When he entered his sitting room his own children, it is said, were in the habit of rising up in token of their well merited reverence; he ate from a silver bowl, while most of his parishioners were grateful for pewter." "When he preached, it was as if one had been let down from heaven to sound one of the seven trumpets, after which the seven thunders were to utter their voices." Again the eulogist of Edwards can not help wishing that "he had been somewhat more of a brother and somewhat less of a champion"—"a



little more like one on whose bosom we might lean our heads at supper." In short Prof. Park complains that their Theology "has been hammered out by metaphysicians, and we all know," he adds, "what Burke says of these men—'there is no heart so hard as that of a thorough-bred metaphysician'"—and he hopes that "the coming generation will study more delicacy of shading, more neatness of adjustment, and will cultivate a style more redolent of kindness and fellowship."

We hope so too; but how is this to be done with the stern, frigid, unfeeling dogmas of Calvinism? All such labor here will be like that of the Jews upon their sepulchres; they were but "*whited sepulchres*" after all. A guillotine is a guillotine still, though made of gold and ivory. The truth is, Calvinism never had any sympathy with what Coleridge calls "the divine humanities of the gospel," and never can have. The spirit of "kindness and fellowship," can never animate its body. It can make "hard-nerved men," and hard-hearted men, but not kind, loving and sympathising christians.

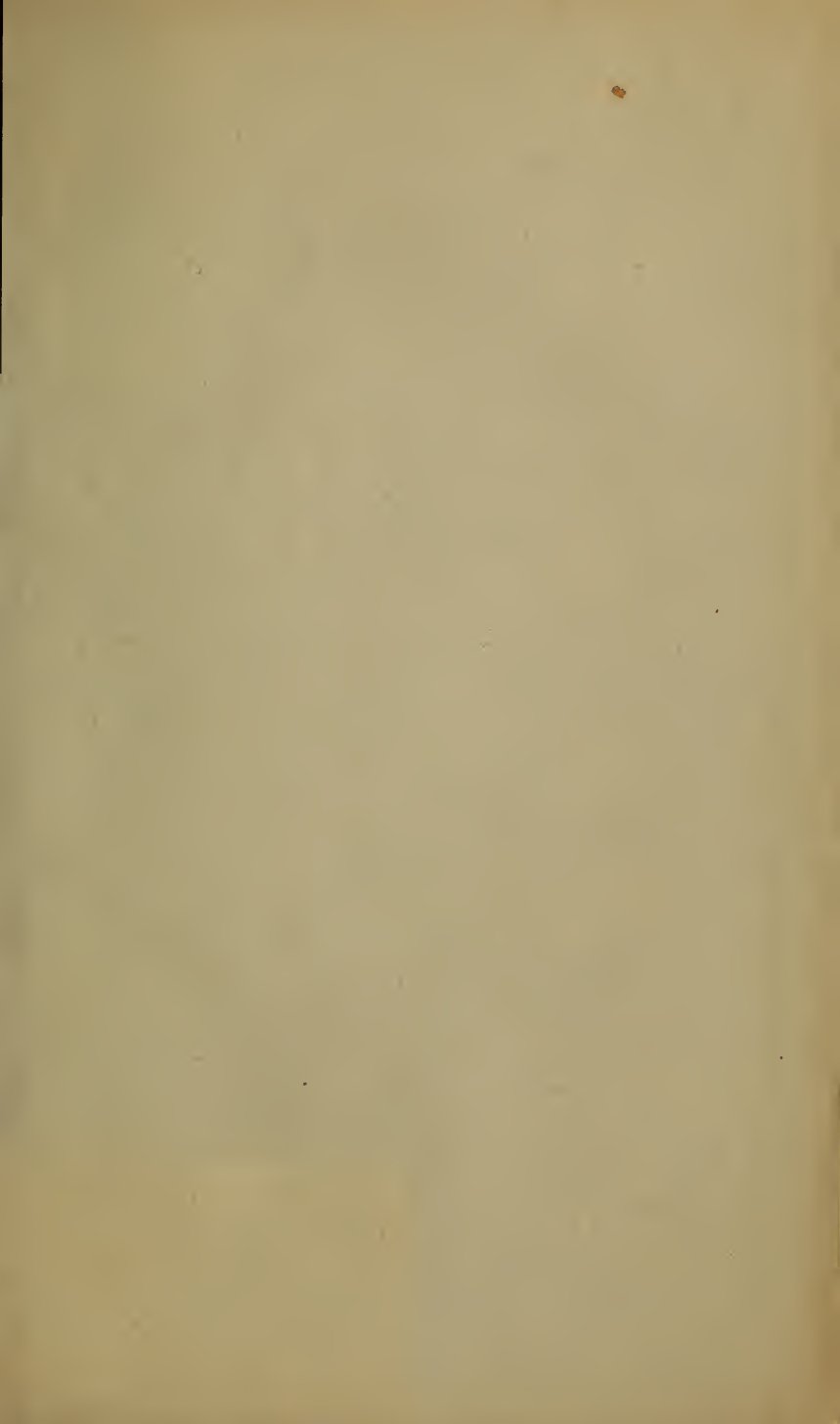
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(Note B.)

We had intended to give here a number of interesting passages from several celebrated writers on this topic, but are prevented from doing so by want of room. It must be seen at once that the question, Does the Old Testament teach the doctrine of future rewards and punishments? must affect very seriously the whole controversy between the Universalist and the advocate of endless misery. For if it should appear that such rewards and punishments made no part of the Mosaic system, it must be obvious that the doctrine of endless misery had no existence before the days of the gospel, and of course that Christ could not have come to save men from such a fearful calamity. If the fact of such rewards and punishments can be established, why will not some of our "learned, profound and mighty" opposers, engage in a task so all-important to their success? Though without learning, we hope we may be able to understand them, and profit by their labors, in a field where little has hitherto grown but the rank weeds of dogmatism. *We do not ask for ASSERTIONS, we want PROOFS.*









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